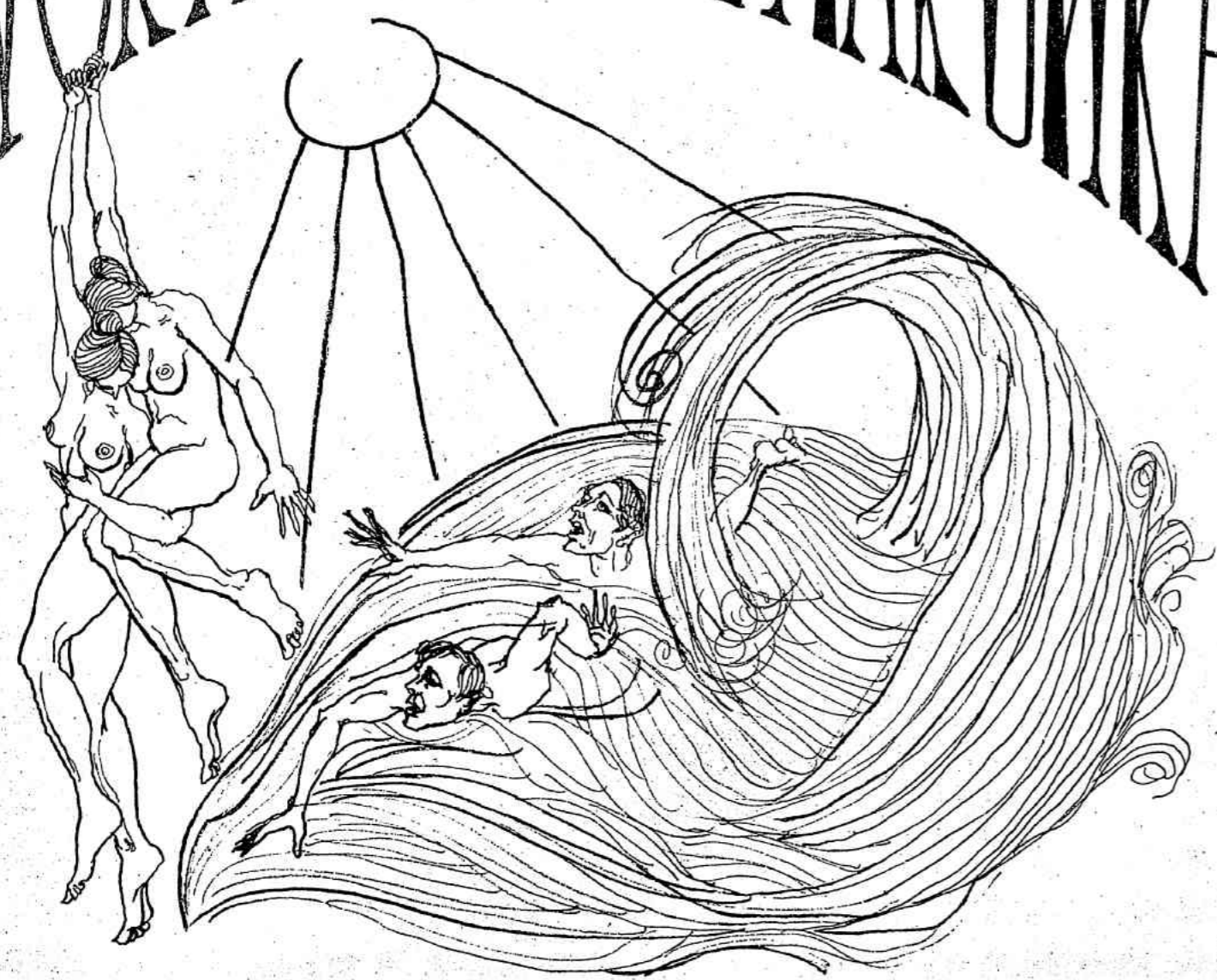


B 104

WORHONI SOITHARUNKA



**australia drowning:
hanging on for our lives!
whither
aussie universities?**



Being A Combined Issue Of Woroni, honi soit and Tharunka

honi  soit

THARUNKA

WORONI

THE NEWSPAPER OF THE AUSTRALIAN NATIONAL UNIVERSITY STUDENTS ASSOCIATION.
MEMBERS OF ANUSA \$1.50 P.A. MEMBERS OF GENERAL PUBLIC \$1.00 P.A.

WORHONI SOITHARUNKA

11th MAY 1967

This merged issue of the three newspapers was due for a long time.

What finally brought about its publication was the situation of Australia's Tertiary Academic level.

Though the chaos created by grant squeezes to the universities is affecting mainly the post-graduate oriented older universities, the intellectual nowhere-ness of both old and new universities is not so easily accounted for.

Ultimately money can buy facilities, improved conditions, even import brains from other lands, but it certainly cannot CREATE talent, aptitude and dedication.

All these things must come from within. From within must also come a re-leveling of intra-university relations between all concerned.

Finance, staff and student relations, and the overall aims of education in Australian universities, is what this issue has set itself to analyse.

(— RT)

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food . . .

Sydney University Revolts . . . The Berkeley Syndrome . . . Baxter Blunders Again . . . Such headlines, at present commonplace in Sydney student newspapers, are read with curiosity on the A.N.U. Campus. They have little immediate relevance, for the conditions underlying the apparently widespread student discontent are alien.

The reasons are superficially easily discovered. The obvious lack of tension between the students and the administration is the result of massive doses of preventive medicine. We are told of the A.N.U.'s "unique relationship" to the Commonwealth Government. In hard facts, it means students are better treated.

For instance, there's an empty seat in the library for every 24 full-time students. Soon library accommodation will triple—student numbers won't. Last year the student-staff ratio was 8.4/1, a figure com-

paring more than favourably with other universities.

So much for the facilities, what of those who use them? The majority of the undergraduate body are part-timers, many of them public servants. Of the thirteen hundred full-timers, two-thirds live in new and reasonably comfortable halls of residence.

Living in Eden . . .

from Canberra

Given the extent of facilities and the composition of the undergraduate populace, the "typical" A.N.U. student is unlikely to be demonstrating outside the Administration building. If he did, the Administration would be deeply shocked, for the university prides itself on the open channels between the two "factious". Informal meetings with the Dean of Students, the Vice-Chancellor's Liaison Committee, S.R.C. submissions to Council—these are three of the channels, safety valves.

There has been one clash, involving a sit-down in the Administration building to protest the cutting of stuvac from two weeks to one. The result was, of course, a compromise—a ten-day break. In this instance, as many students seemed prepared to slate the S.R.C. President for his handling of the negotiations, as were ready to question the Administrations' initial decision.

Probably more important, given the physical conditions, are the preconceptions of students. Two-thirds of full-timers live in college. The college, and not the university itself, is the centre of their activities. College fees are about five hundred dollars per year. Though exact figures on the number of private school products are at present unavailable, their presence is obvious. The low level of social and political passion at this university is probably gratifying to their parents and, judging by their inactivity, does not trouble them.

That this group is inordinately large for an Australian university could be proved statistically. The sheer weight of numbers of such people, often country-born, makes tentative explanations possible.

One of the things it probably doesn't explain is the continued and apparently frequent incidence of outbreaks of physical violence at social functions. These represent a different phenomenon than the lack of interest in ideas mentioned above. Possibly such behaviour—a type of vandalism—represents the only real undergraduate tradition the A.N.U. possesses as yet. They are certainly among the most striking impressions of undergraduate life.

Undergraduate life—the term itself is somehow misleading. Possibly if, sometime in the future, the A.N.U. experiences the same difficulties as the other universities, the campus will respond, even in this sleepwalking city. In Eden, everything was rosy until someone made the first move. That move won't come from the students. Nor is it likely to come from the Administration. It may already have been made, above both factions, in Senator Gorton's celestial offices . . .

—J.I.

ON May 27 the 5 million Australians will go to the polls to vote on three amendments to the Australian Constitution. Two of them will relate to Aborigines.

The whole of section 127 which relates to the counting of Aborigines in the census is to be removed. At present, section 127 prevents Aboriginal Australians from being counted at all, whereas an alien here for one day must be counted.

What will be the positive results if the Referendum passes?

Firstly, the standing insults in the Constitution to Aboriginal Australians will be removed. Aborigines will at least in the Constitution be treated equally with other Australians.

Secondly Aborigines will be counted in the next Census, this is important psychologically.

Thirdly, the Commonwealth will be able to pass laws relating to Aborigines. This is important. The 1961 Parliamentary Report on Voting Rights of Aborigines stressed that the vote was only the beginning, a progressive policy on Aboriginal Advancement, Education, Housing, Employment was essential. Only the Commonwealth had the financial resources to carry this out.

The final positive improvement will derive from the fact that the Commonwealth will exercise concurrent power with the States (i.e. both the Commonwealth and States will be able to pass laws). Queensland has legislation governing Aborigines which in practice is not much better than South Africa. People can be sentenced to up to six months confinement in their dormitory on virtually the whim of a Dept. of Native Affairs Officer. The Commonwealth by passing a law could void this type of legislation.

What are some of the practical projects the Commonwealth could undertake?

A NATIONAL ABORIGINAL EDUCATION FOUNDATION

In N.S.W. only 9 per cent. of Aboriginal children get past second year high school (as against 90 per cent. of European children). Victoria has similar figures but W.A., Queensland, the Northern Territory and South Australia are a national disgrace in a country where education is "supposed" to be free and equal. It is so free and equal that in the Northern Territory 0.1 per cent. of Aboriginal school age children are in High School.

Whereas there is one European student at University for 125 Australians, there is only one Aborigine at University for every 20,000 Australians.

While Australia muddles along New Zealand has adopted

WHAT VOTING "YES"



CAN MEAN

a remarkably progressive policy. A specially commissioned Government report pointed out the continuing second-class status of the Maoris. Education was to be one of the methods of achieving social justice.

By Act of Parliament the Maori Education Foundation was created in 1961. But New Zealand did more than just set it up. A direct Government grant of £125,000 (N.Z.) and one government £1 for every donated £1 has gained the Foundation a capital of \$24 million. Last year there were 2,000 applications for scholarships, 1,114 were awarded, including 75 for University.

New Zealand took a positive step; Australia continued to muddle. But after May 27 the Commonwealth will have as its only excuse for inaction its own apathy and disinterest in social justice. A National problem needs a National policy, piecemeal efforts by the States and voluntary organisations merely nibble at the edges. A Yes vote on May 27 should change nibbling into wholehearted biting.

A NATIONAL ABORIGINAL ARTS AND CRAFTS BOARD

You may well ask why? Two reasons.

One, Aboriginal culture is gradually dying out, secondly, their art is a potentially profitable industry. These two aren't as divorced as they appear at first. New Zealand, the United States and Canada have all undertaken policies of training youths in their own culture. This both adds to group pride and provides articles for sale.

Boomerangs made in Japan are now driving the Australian made product off the market. Many Aborigines live in areas with little employment opportunities. Craftsmen trained by the Arts and Crafts Board could establish worthwhile and much needed industry. This Board which would automatically have Aborigines as at least 50 per cent. of its members would also have the power to prevent the exploitation carried on by missions and others in the growing trade for bark paintings, etc.

These are two positive suggestions for Commonwealth action after a "Yes" vote. The States are broke, often unintelligent and sometimes downright repressive, only the Commonwealth has the money for a large scale policy of Aboriginal Advancement.

But as "Yes" result is not a certainty, all Abolschs are taking part in the "Vote Yes" campaign. Now is the time for students to pull their collective fingers out and act.

TOM ROPER

NATIONAL ABSCHOL DIRECTOR

IN some ways universities are just a little bit like a sponge. It is possible to squeeze them a bit without breaking anything or causing serious damage. Or to reverse the direction of the analogy, universities can absorb a reduction in finance and, on the surface, at least only show mild strain and a slight compression in their areas of commitment.

So the University of N.S.W. has more or less recovered from the shock of the Commonwealth and State Governments reduction of the grant recommended by Australian Universities Commission (A.U.C.). A course or two has been dropped, some plans for new buildings and new courses shelved for a few years, a large proportion of part-time staff have been dismissed, with a consequent increase in the teaching load of the full-time staff, and research in some areas has slowed down or nearly stopped, but overall, except in the area of research, the university has pulled through, as have other universities.

In fact, the main objection being offered by senior university men these days is not so much that the Commonwealth and States did reduce their aid, but that they failed to give the universities any warning that they were going to do so. Had the Government given the universities a year's warning of a cutback in finance they would have been able to readjust at more leisure and more effectively, and without the bitterness—but Senator Gorton lacked that political finesse to do this—or perhaps he just didn't care.

Gorton's bluff

To a certain extent he pulled what was a fairly calculated bluff. He was well aware that the universities, of their nature, could take a cutback in financing without breaking down altogether, and armed with some specious arguments against a certain outcry from the universities he utilised the various State Governments (usually notoriously avaricious regarding educational financing) and savagely cut back the already low A.U.C. recommendation.

He attempted to defend himself by saying that the universities got a lot more than they received in the previous triennium, but refrained from noticing that the increase was proportionally less,

and thus reduced the growth rate of universities, almost stopping it in some cases with some near disastrous consequences at the time. He also failed to note that the number of students wanting to enter universities did not show a similar proportional decline—but then he may just have believed that university conditions were better than they should have been during the past three years.

But it also seems that he took a calculated risk that the universities wouldn't kick up a fuss, because they feared public investigation into their financial organisation. Stories circulating around Melbourne at present seem to bear this out.

Yet later on Melbourne claimed that it had been grievously affected by the proportional reduction in university financing. Their complaints were louder than most and in April, Cyrus Hewitt, the new chairman of the A.U.C., spent some time in Melbourne examining the grounds for the complaint and discovered that merely by a few simple procedural changes, and a little more ruthlessness, Melbourne University could weather the financial storm fairly effectively. It is believed that he bluntly told Melbourne University to shut-up or certain things would be made public.

Melbourne University, perhaps the best in Australia academically, is probably the most inefficient financially. It is believed that last year, following a clash with the Victorian Government over finances, Melbourne University engaged a senior accountant to examine their books. It is believed that he discovered hideously inefficient accounting procedures and that a very large amount of money could not be accounted for.

Yet although fear of public enquiry has perhaps kept the complaints of Australian universities more muted than they might have been (Prof. Myers, the Pro-Vice-Chancellor of U.N.S.W. claimed, probably quite correctly, that U.N.S.W. has nothing to fear

from such an investigation) it appears pretty certain that the A.U.C., given some new life under its Mr. Hewitt, will be making some thorough investigations of universities, and their efficiency, in any case.

Research disaster

However, if the universities are more or less coping with the proportional cutback in financing in most areas of their activity, they are finding it much more difficult to cope in the area of research activity. In fact, if more aid from State or Commonwealth is not forthcoming then the number of research students will be drastically cut next year (this year the universities have continued to increase their number of research students at a rate only slightly less than previously). This is because the effect of a shocking middle between Commonwealth and States over their role in the financing of University research will have become viciously effective by then.

The universities general research grant was the only one which the Commonwealth Governments did not increase at all for this triennium. True, more money was given to the Australian Research Grant Committee (A.R.G.C.) vote, but this is administered by an independent committee and generally goes in large sums to well established and "big-name" researchers. The amount of money from this source received by a newer university like U.N.S.W., which places a lot of emphasis on Applied research, has been remarkably small.

In the 1964-66 triennium, the A.U.C. recommended a total grant of \$10 million to be given to university research. Not long after this the Federal Government set up the A.R.G.C. to give grants to specific projects (which do not assist the training of post graduate students), and to provide money for this committee \$4 million was withdrawn from the original research vote.

For this triennium, the A.U.C. recommended a general research vote of \$10 million. However, the Commonwealth Government cut this to \$6 million (the same as the last triennium) and announced that \$11 million would be provided for the A.R.G.C. Normally, as in all university financing, the State and the Commonwealth contribute approximately equal amounts to these grants.

This time the Commonwealth announced that owing to the importance which it placed on the A.R.G.C. then to the extent to which the States did not contribute to the A.R.G.C., the Commonwealth would not contribute to the General University Research grant. That was in September. By April it was obvious that some States (the larger ones), in a show of misguided thrift, were not going to contribute a cent to the A.R.G.C. (arguing that they had no control over the distribution of money which need not necessarily be distributed in their State proportional to their contribution).

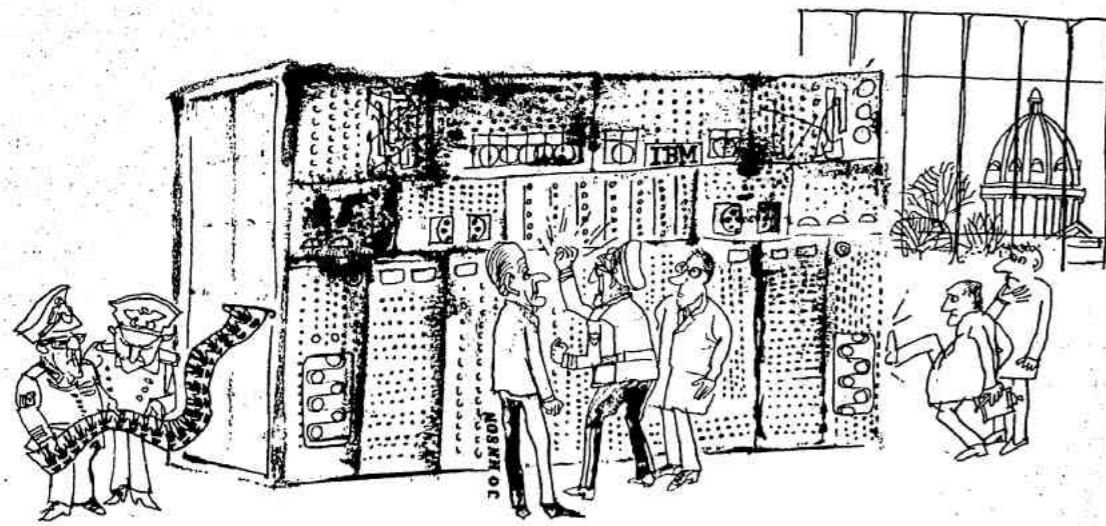
The Commonwealth then announced that it would reduce the A.R.G.C. vote from \$11 million to \$9 million and would provide all of this itself, and would not provide any finance to the general grant which had only received half its quota from the States. So that the University of N.S.W., for example, will get \$360,000 or a little under half of what it received in the last triennium. A transfer of funds from the recurrent costs vote has staved off disaster for one year but this disaster will certainly come if the State contribution is not substantially increased before next year.

The immediate culprit in all this is the State Cabinet, and the Minister for Education, Cutler, in particular. But the Commonwealth action is pretty funny, too. Once again Gorton can fall back on a specious defence: this time that amount of Commonwealth assistance to research has been increased (from \$81 million to \$9 million), but in doing this the Commonwealth has entirely opted out of providing finance for general university research. Yet this is the only research grant which is administered by the A.U.C. which was originally established to co-ordinate Commonwealth and State financing of all areas of University Education.

But this is not the first time that Senator Gorton has chosen to alter the original concept of the A.U.C.

ON GORTON AND GRANTS AND THINGS

by Tharunka's education correspondent.



Soldiers! Nothing but soldiers! Can't the bloody thing tell us whether we'll win the bloody war or not?

ARTS FESTIVAL

THE First Australian Universities Arts Festival will open on Thursday, 25th May, 1967.

For the next ten days, thousands of students will be caught up in a feast of cultural entertainment provided by performers drawn from every University in Australia. The items include massed choral and jazz concerts, intervarsity debating and chess competitions, performances by University drama groups, folk-singers and classical musicians, literary seminars, a photography, sculpture and art exhibition, and a festival of student-made films.

F.U.A.U.F. is the product of almost two years' eager planning. It originated as an idea in the minds of several officers of the National Union of Australian University Students. In late 1965, Geoff Robertson, now President of Sydney S.R.C., was appointed to draw up workable plans for staging such an event.

He recommended a Festival which would telescope the existing Intersvarsity Festivals together with a number of cultural activities specially devised for the occasion, into the 'one place at the one time. The aim to be achieved in this way was to make a substantial impact on the community in general, and a significant contribution towards Australian artistic endeavour, particularly by stimulating student activity to this end.

The May Vacation, 1967 was recommended as the earliest time at which the Festival could be successfully staged. His plans were accepted in full, and the following months saw the first successful approaches to existing Intersvarsities:

Late in 1966 a full organising committee was established. Its chairman was Richard Walsh, from Sydney University, who is also co-editor of "OZ" and a Vice-President of N.U.A.U.S. Deputy chairmanship was taken by Dick Carleton, an ex-editor of "Tharunka" and member of the Students' Union Council. Liaison with A.N.U. has been carried out by well-known campus identity John Stevens.

Much of the Festival's emphasis is now being placed on the aim of raising the standards of student cultural activity. This goal is seen as imperative with the parlous state of many art forms on campus in these days of quota-ridden, penny-pinching University Administration.

Most drama groups are in debt, some of them very substantially. The art of student film-making is foreign to most Australian Universities, in strange contrast to the position overseas. Student literary efforts are mainly directed to outside enterprises. Art and photography by individual students exist, but are only flushed out of hiding by infrequent student organised exhibitions. And, much more tragic in the long run, "culture" on the campus is also often seen as the prerogative of one particular group — Arts students who have nothing better to do with their time.

Into this unhealthy atmosphere the Festival brings the opportunity to arouse new interest and concern among all kinds of students for the state of the arts at their own University.

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Apology
The article "An Economic Fairy Tale", which appeared in the last edition of *honi soit*, has been drawn to the editor's attention, and he now understands that it may give rise to certain personal implications which would be unworthy of *honi soit*.
He wishes to apologise unreservedly to Miss Fisher of the Economics Department for any such implications.

"Is higher education a privilege or a democratic right?"—*Time*

At the beginning of this year the state-established University of California, famous for the campus at Berkeley, was threatened with a financial crisis. The newly-elected Governor of California, film actor Ronald Reagan, had proposed a drastic cut in the state funds flowing to the university. This would have resulted in an actual contraction in the formerly (99 years) tuition-free university.

It was Reagan's intention that such fees should be instituted (of the order of \$400 per year) ostensibly to place a more just burden of the cost of higher education on the individual beneficiaries. This raises the question of who should pay for higher education and what proportion of the cost should be borne by the involved parties. Only in the light of the answer to this question can Reagan's proposals be judged as reactionary or progressive.

Rational considerations of the role of the government in the economy would suggest that, apart from expenditures which are of an essentially income-redistributive nature (e.g. pensions), government expenditures should be confined to areas yielding in return at least a corresponding amount of benefit to the society on whose behalf the government makes the expenditures. In other words, government expenditures should be on a strictly *quid pro quo* basis as far as the society is concerned (apart from the exceptions noted).

Under this criterion the financing of higher education should be split between the main beneficiaries—the individual students themselves, and the society as a whole—in accordance with the benefits each group receives. That individual students receive benefits which they alone can enjoy is indisputable. Higher education almost invariably opens the way to higher salary brackets. On the other hand, society gains from the discoveries, inventions, and intellectual discourse which result from higher education.

Unfortunately, however, the determination of the division of the cost of tertiary education between private persons and the government seems to be determined, with the exception of Sweden, on political and irrational grounds. What, then, does a rational consideration suggest?

One hesitates to make the next few comments at a time when universities and students here are under such dubiously motivated and often scurrilous attacks as was the recent case in Victoria. Nevertheless, careful identification and evaluation of the private and social benefits of tertiary education seems most likely to lead to a dismal conclusion. The social benefits are vastly over-rated. The bulk of the benefits are purely personal and private. This seems to have been the Swedish conclusion, and government subsidisation there is at a minimum. In recognition of the problem of availability of finance there to children of poorer families who wish to receive tertiary education, a government-financed loan fund has been established. This still shifts the cost of the education to the recipient.

ANOTHER LESSON FROM BERKELEY

In the light of this, how should Reagan be categorised—progressive or reactionary? It would seem that free tuition is not the socially desirable end towards which many of us yearn after all—at least, not if we want to be responsible citizens in a democracy and not just unquestioning recipients of government hand-outs. In seeking to have fees introduced, Reagan is probably moving towards a more equitable split of the costs of tertiary education (not forgetting that individual students there, as here, already shoulder a large proportion of the cost of tertiary education in the form of the "income forgone"—the income that could have been earned doing the same amount of work in a job instead of studying).

This is not the whole story, though. In his inauguration speech Reagan stated: "It does not constitute political interference with intellectual freedom for the tax-paying citizens—who support the college and university systems—to ask that, in addition to teaching, they build character on accepted moral and ethical standards."

More importantly, in proposing the grant cut and the fee introduction he said: "Those (at university) who agitate might think twice before they pay tuition about how much they want to pay to carry a picket sign."

On the 30th January this year, "Newsweek" ran an article reading in part: "It has long been public knowledge that California's new governor, Ronald Reagan, abhorred the undisciplined atmosphere at the University of California. To Reagan, a political conservative, U.C. had become a university that produced bearded beatniks and acid-headed agitators instead of buttoned-down, well-behaved students who would join society on its own terms."

When the vituperative remarks made in the Victorian Parliament are recalled, it seems more and more that for actor Reagan the lines are the same, only the stage and the voice differ.

Even if Reagan's proposals are progressive, there still remains the question of whether the proposer is progressive or reactionary in attitude. To many University of California students, particularly those at Berkeley, the answer was quite clear. The proposals resulted in large-scale demonstrations and a rash of anti-Reagan signs, stickers and slogans.

A sample poll revealed that a fraction over 50% of voters supported Reagan on the issue (one dreads the result of a poll in similar circumstances here). For the time being, however, the tuition fees have not proved necessary. The University's governing body, the Board of Regents, strongly opposed the budget cut, and finally received a grant of \$U.S.15 million up on last year, but \$U.S.23 million less than they originally proposed—a situation not unlike that faced by the Australian universities this year—which will force an enrolment cut of about 3,500 students at U.C.

As for Reagan, the suggestions of anti-university bias and condonation of political interference in reports of his remarks are difficult to discount. He may yet be judged as advocating the right thing for the wrong reason. —DON BEATTIE

SLUMS AND THE NEGRO STUDENT

In 1921 an Italian immigrant in California began work—alone during the next 33 years he laboured on his structures. During the same time others were building something in the same place. He built three Towers. They built a slum—Watts. In 1954 his work done, he left. Watts stayed, and in August, 1965, it exploded.

To walk around Watts in 1967, with its many wooden houses looking like lower middle-class Australian homes, and to be told that there is one dwelling for every 5 people, it is difficult to believe that here, in one scarring turmoil, 36 people were killed, 900 injured and 4,000 arrested. It doesn't look like a slum—but the statistics and the people who live there say it is. Most are negroes, and 70% of the eligible working population are on relief, many for the third generation. It is a ghetto, and poverty is not the only problem. As James Woods, a negro who runs Studio Watts puts it, "Poverty is more than the absence of money. It is absence of dignity and self-respect as well."

In Watts the children climb to the top of the Towers, and from there they can see beyond. On a sunny, smogless day, they can see the Pacific Ocean. And from their position, they may ask themselves why should they see it only from a distance, why should they not go there when others can swim in it. Most negroes in America are trapped in Watts and places like it.

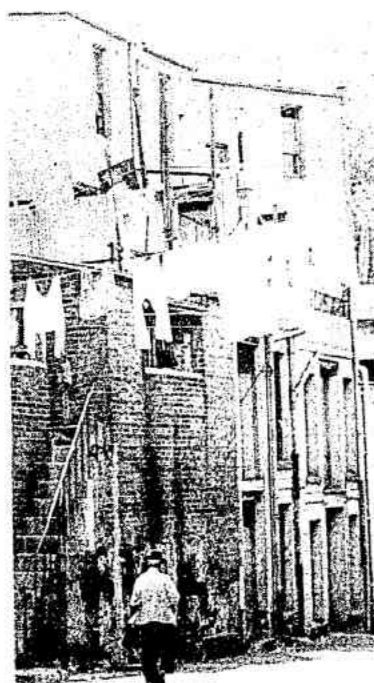
Today in America, this is not only their problem, and many are trying to find the answer.

To a visitor looking on, the extent of the programmes and the commitment of the participants were staggering. The Federal government is spending millions of dollars financing programmes of its own, and also there are hundreds of smaller schemes, from Vista (Volunteers in Service to America, a type of domestic Peace Corps) to Exodus (negro organisations busing negroes from ghettos to white schools in an effort to beat de facto school segregation).

Throughout America I heard both praise and criticism of these schemes, but it was not until my stay at Fisk University in Nashville, Tennessee, that the real jolt came.

The students at this all-negro university fear becoming a statistic. For a young man with the education and the drive to get ahead, the income differences between white and negro held a potential personal significance.

Income differences between black-and-white are startling. At the poverty level, 44 out of every 100 negro families in the U.S. earn less than \$3000 U.S. a year, compared with 17 white families. Education alone does not help the problem. Although education benefits the negro financially, it does not do so in a manner comparable to the larger part of the population. For example, in 1950 the average Negro male high school graduate 35 to 44 years old in the South earned \$1999 U.S. a year, where-



as the corresponding white earned \$1465 U.S. more than this. And the situation has worsened. In 1960 the difference had widened to \$2405.

For the Fisk student, the fact that the average income of the Negro college graduate is less than that of the white high school graduate can mean only one thing—that disparity in income reflects not so much a difference in education but a factor of discrimination.

The Fisk student also knows that as the level of the negroes' educational attainment goes up, his average income position relative to whites tends to go down. For

example, the Negro male with 8 years of schooling has an average income about 67% of his white counterpart. By the time he is a high school graduate it is 64%, and if he graduates from college it is about 52%.

He may be told that the differences in the quantity of education account for differences in income at various educational levels. While he recognises that this may have some merit, he knows that it is inconceivable that one could equate negro college graduates with white high school graduates. That the argument should have any validity at all causes deep concern.

It is not surprising therefore to find that at Fisk the students were less patient, and less tolerant of the existing situation than the negro in the ghetto. The differential effects of educational achievement no doubt amount in part for the most militant among the militant. The most vocal black power members I met were sons of doctors and lawyers and other professional men, whose parents were paying for their education. Some of them had never had even a part-time job in their lives.

On the other hand, the negro, whose room I had shared, was of a lower income family and had 2 part-time jobs at which he worked from 5 p.m. to 3 a.m., five days a week. His girl friend was white.

Yet even he had two devils—Whitey and Uncle Tom. After living at Fisk, it appeared to me that the Uncle Tom label was now a convenient term for supporting the argument that "no negro has made it in white America." This approach is almost universal in Fisk, and men such as Justin Marshall and Senator Edward Brooke are not exceptions to the rule. They are Uncle Toms, not negroes. Brooke is an idol in Massachusetts, just as Powell is in Fisk. James Meredith was a hero who when pitted against an idol, became through one act, an Uncle Tom.

Many of the students at Fisk view with contempt the agencies established by the Federal Government to assist negroes—largely for one reason. Most students believe, with few exceptions, that members of their organisations should be negro. They do not accept that Whitey has anything to offer, or that he should even be associated with the negroes' fight.

The students divide sharply, however, on the question of violence. For some (and I was told an increasing number) all methods are justified if they are necessary.

President Johnson's comments on the Watts' rioters: "neither old wrongs nor new fears can ever justify arson or murder . . . A rioter with a Molotov Cocktail in his

hands is not fighting for civil rights any more than a Klansman with a sheet on his back and a mask on his face.

"They are both . . . lawbreakers", is treated with the disdain with a comment by Whitey deserves.

The same minority reject the concept of a student living "adequately but with austerity." To them, such luxury institutions as Elmira Women's College represent not waste, but what they want: "we gotta live in luxury at college man, to give us the incentive to study to get these things when we get out."

Yet this militancy is not to the student's credit, as he appears to be looking not at the negro in "white America" but rather no further than himself. It is self which dictates his action. The negro leaders in the ghettos seemed to be looking further than self—in fact the whole time was spent looking after others.

There was much made of the negro culture and a refusal to accept an imitation of Whitey. The complete disillusionment was hotly expressed to me by: "dig this, Whitey, we'll move so many niggers into California and Washington that Whitey will move out."

In spite of an attempted pride in being negro and in being different, the natural-looking hair style was not prevalent. The girls had straight hair, and the men kept their short-cropped, and wore stockings on their heads at night so that it would be smooth and even for the next day.

But at Fisk there is a definite feeling that time has run out and that there are too many whites and too few negroes in organisations assisting the negro. I was reminded of Simon Rodia and of the 33 years of his life that he spent alone working to build the Watts Towers. "I have nobody to help me out. I was a poor man. Had to do a little at a time. Nobody helped me. I think if I hire a man he don't know what to do. A million times I don't know what to do myself. I never had a single helper. Some of the people say what he doing . . . some of the people think I was crazy and some of the people said I was going to do something. I wanted to do something in the United States because I was raised here, you understand."

He took 33 years of his life to realise his desire. But for the young negro student the time is now, and he tells the story of the little girl, who lying awake in the night heard the clock strike twelve o'clock, thirteen o'clock and fourteen o'clock. On rushing to tell her father, he replied, "my darling, if you heard that, then it is later than it has ever been before!"

KEITH BAKER

THE LIBERAL REFORM GROUP

THE advent of the Liberal Reform Group during the last general election caused something of a stir even though its intervention did not, as it turned out, have the impact on the government which had been hoped for. The question then arose as to what was to be the future of any Liberal Reform.

The election had revealed two things clearly. First, it had shown that the Group's platform was attractive enough to draw a fairly large number of voters. A large part of this attraction was undoubtedly connected with the platform's anti-Vietnam, anti-conscription elements, but this was not the whole story for the Labor Party too had made promises of this kind. Rather, it would seem that both major parties had exhausted the patience of a certain proportion of voters and for the first time a group had appeared which seemed to provide a programme, however sketchy, that they could vote for.

The election had also shown that this platform could fire the imaginations of a large and diverse group of people sufficiently to bring them into the streets to campaign actively for the Liberal Reform candidates. Both these factors made it imperative that the work begun in November be carried on, but the question was what form continued activity should take. The intervening period has been devoted to a consideration of that problem.

The release of Gordon Barton's circular which is printed here ended this period of introspection, but unfortunately did not answer some of the most commonly asked questions about Liberal Reform's policy and future. It is hoped that these notes will anticipate at least some of these.

The leadership and organisation of the movement has been a source of some speculation, so it is perhaps as well to begin there. Gordon Barton is still the leader of the Liberal Reform Group(s) insofar as there is a leader. Barton is a man of considerable ability and imagination. He is capable of visualising and then implementing efficiently, new ideas, in a way few men can. But he does not enjoy running a machine once he has created it, and this has been largely responsible for the delay in the formation of the new movement. He finally bowed to the desire expressed by the other people involved actively in the movement and remains at the head of Liberal Reform. This decision was probably made easier also because he came to realise that this was still only the beginning, and, as he put it, he wanted to build a party he could vote for.

Immediately after the election a central steering committee was set up, consisting largely of those who had been involved in the campaign organisation. Shortly after, a meeting of the supporters of the group in the North Sydney electorate formed another committee whose primary functions have been self-education and the gathering of information, both of which are continuing. Other groups have since been formed, one of them within the University of New South Wales.

The central committee's aims were largely administrative. A comprehensive list of supporters was to be compiled and information was to be collected and disseminated. Policy, of which more in a moment, obviously constituted a part of its work, but not essentially a major part. The membership sub-committee's work was completed and its continuance organised. Information has, however, not flowed with the regularity or in the quantity which was hoped for by those outside the committee and this lack constitutes one of the very few sources of friction within the movement. Action will soon be taken to remove it.

The organisation of the groups is to be continued on the lines already started. Groups will be started based on regional, occupational or special interest criteria. The North Shore Liberal Reform Group is an example of the first. The University of New South Wales group might be considered one of the second kind. Special interest groups might be set up, for example, by supporters of whatever occupation or situation interested in a particular area of public need, say in education, conservation or whatever. It is also expected that the regional groups and the educational groups will direct their energies towards specific goals.

Communication between the autonomous groups and between the groups and the central steering committee has still, as I have said, to be perfected but it is thought that this, which is after all a simple organisational problem, will soon be overcome.

The policy of the movement is a far harder thing to describe. Since Liberal Reform aims at a return to traditional liberal principles, a doctrinaire statement of policy is not possible. The liberal has no class enemies but only enemies of the community at large. Policy on every aspect of community life must be framed, therefore, only after rigorous research into what is best for the community as a whole, what is possible under the circumstances of that community, and how the policy will affect individuals. The steering committee was obviously neither equipped for nor committed to formation of policy in this sense. Rather, with Barton at its head, it aimed at the formulation of some general guiding principles. The result was the circular reproduced here. Although there are some debatable pieces of phrasing in this document the general intent is clear. Liberal Reform aims at respect for the individual and care for his welfare, and at a pragmatic programme of domestic and foreign policies. The formulation of those policies awaits the detailed study necessary before they can be laid before the electorate, and this is naturally to be the first aim of the groups.

There is a great deal still to be done before the take-off point is reached. But there are people of ability and enthusiasm who have risen to the challenge and there are more all the time. The breath of fresh air which was first felt in November may yet become a breeze that will blow the scum off the political pond.

M.J.S.



ORTHODOX academic economics has always dismissed with contempt what it calls the "underworld" of economics. When it is realised that the "underworld" has included Sismondi, St. Simon, Hobson, Major Douglas and Henry George, we readily see how generations of students have been cut off from most fruitful ideas about the causes of economic crises, the dynamics of capitalism, the breakdown of the monetary system — ideas which have had to be revived and eventually incorporated into economic doctrine under the pressure of real events.

Australia has had its share of "underworld" or "cranky" tracts. In the 1920's Professor R. F. Irvine, in a series of articles in the "Sunday Times" and in other pamphlets (*The Veil of Money, The Roots of Our Discontent*) introduced Hobson, Douglas and Young Keynes to Australia. In 1930 he was to oppose the disastrous policies of Sir Douglas Copland which aimed to keep Australia on the gold standard, cut wages, reduce government expenditure and restrict the expansion of credit which Irvine advocated. Earlier American ideas on monetary reform (largely a product of the "greenback" movement in the U.S.A.) penetrated the thinking of the Australian Labour movement. Especially influential was Ignatius Donnelly's "Cassius's Column" which was widely discussed in the 1890's.

In the 1930's Frank Anstey's "Facts and Theories of Finance" appeared, advocating increased credit for public works and for all firms which had cover to offer the banks. In the 1940's appeared Stanley Allen's "The Pirates of Finance", while in 1948, N. Butlin, J. R. Wilson and others issued the Fabian society's influential pamphlet "The Case for Bank Nationalisation", flaying the "record of the banks", extolling bank nationalisation as a big weapon in the struggle against crisis and against capitalism at large and concluding that "the issue of bank nationalisation is surely summed up in the slogan — the Banks versus the People". In the 1950's and 1960's a regular newspaper "The New Economist" has espoused the Douglas Credit Proposals.

Common to all these panaceas for monetary reform are the following features:

- The controllers of the financial system are regarded as part of the capitalist conspiracy, either by "open and behind the scenes activity" to destroy public controls (Butlin et al) or to implement locally the programme of the "network of international finance" (Allen, Jack Lang, Anstey).

- The monetary system is seen to be faulty in allowing an under-consumption of mass-produced commodities (and hence economic crisis) to develop.

- Reform of the monetary system is linked to the setting up of a public control to dovetail money flows with flows of physical goods.

- The overthrow of the existing monetary mechanisms and policies is linked to a change in the nature of the economic systems, with a demand for decentralisation (Douglas) or for socialism (Irvine, Butlin).

It is interesting to compare the newly issued "Peace Plans", No's 190-193 edited by J. M. Zube from Berrima, N.S.W. with

the listed proposals made for economic and monetary reform, bearing in mind the four main features of those discussed above.

Zube's documents comprise: Ulrich Von Beckerath's "Practical Realisation of the Millhaud Proposals"; John Dewitt Warner's "Currency Finance of 1893"; Walter Zander's "Railway Money and Unemployment" and "Way Out of the Monetary Chaos" together with a perspicacious introduction by Zube himself.

Beckerath's economic proposal is a simple one: "once external trade is free, statism would soon reduce to its natural limits". Foreign trade should be re-organised to allow creditors to be paid by a goods warrant instead of in gold.

Internally goods warrants should replace gold and credit as a means of payment, though not as a standard of value. Public enterprises such as railways and the public at wide should be encouraged to accept goods vouchers which should circulate as "futures" (analogous to our wool-futures market, where pieces of paper containing promised deliveries of wool can be bought and sold). De Witt Warner proposes clearing house certificates should be circulated to counter the "drainage of currency." Zander wants railways to place orders to be paid for not in Central Bank notes, but in "transport certificates" which the railway booking offices accept at their nominal value, like ready money. The railways should, moreover, become increasingly independent of the central bank of issue and its gold reserves. In sharp contrast to the left pamphlets, no case for extension of government control is to be found in the "Peace Plans". Common to all the authors of the peace plans is the idea that monetary breakdowns are not due to capitalism, but to the "intellectual barrenness" of bankers, so that the problem of crisis can be separated from the problem of distribution of the social product: It follows in Beckerath's words, that the former can be solved "within the framework of the present imperfect social order". Common to all contributors also is that the works of no economist since 1880 are seriously examined. Moreover the philosophy of the French economist Bastiat, author of "Economic Harmonic" oozes from every paragraph.

The Bastiat philosophy holds that natural economic harmonies will tend to bring about the supremacy of the consumer, as well as forcing "individual responsibility" as the basis of liberty. All interference by the state simply thwarts this natural process. Wifflie man's freedom sometimes breaks manual harmony and destroys the freedom of others, diversity and individual effort and responsibility will eventually triumph and re-establish natural harmony. State controls, socialism, and collectivism distort the trends towards pre-established harmony.

Thus Zube claims "it is not the gold standard which has failed but those to whom we trusted it" and Beckerath doubts "the excellence of the planned economy largely influenced by the Central Banks".

In this day and age of bureaucratic regulation of the economy, of the exclusion of the common man from "planning" and decisions about finance for education and housing it would be good to have a revolt based on liberation outrage against the small coterie in the Treasury and the Reserve Bank who dictate our economic life. It is doubtful, however, whether the kind of anti-totalitarianism embodied in the "Peace Plans" is tuned to the complexity of today's economy, involving as it does a partial retreat into barter and a chaotic multiplicity of sources of credit.

That said, it can scarcely be denied that our monetary reformers of the "Peace Plans" are on solid ground in challenging the lack of dovetailing between monetary and physical flows of commodities, and in calling for new ideas about the real causes of inflation and novel ways in controlling the money supply, without slipping into bureaucratic regulation.

Monetary "Cranks" Have A Point

By Bruce McFarlane



Time To Get Off!

WHEN I rode south on the train, one of the last of the steams, and it choofed through the night, with a compartment full of people, taking turns on the port rack to sleep, all of us were young, and setting out to do something new in the south, far south, in the city, and I was the only one that was going to university, I was the only one that was choofing south not only to study but to learn. I never saw the others again, and their faces have receded from me into one fabled roaring night and one clear dawn when we all ate pies and were friends, but I know the sort of things that have happened to them. They moved to the city, and picked up friends by accident, and wives by accident, and jobs, some of them by accident that will see them into the grave, and never questioned once that it might have been otherwise. They have gone, and live now in a rising and sleeping inevitability of the past. Because they have done by accident the things they did, and have come to live by accident too in the way they do, they have grown into its care and become like its nature and because they now resemble the accidents that have become their ways of being, they imagine it is fate, and at its back is the hand of truth.

I got to Sydney University by mistake, a clerical error they first awarded me a scholarship when I hadn't the marks, and then in a seizure of inspiration sent me to Sydney instead of to Armidale where I and all my classmates rightly belonged, and I was barely sixteen, and I knew no-one here, and trams were a mystery to me, and landladies nearly an Armageddon; so perhaps I am not a typical case; but one thing I know as surely as I know as I write this in a sweetness of booze, is, that I acquired from university a knowledge, that most of my mates in that tossing compartment may never have got, and this is that things do not happen inevitably, and you had better watch out for yourself, that things can be planned to a certain extent, and you can make, if you are very careful, your own heavens on earth; and that because things, if you leave them, are more likely to go wrong than right, you must plan very hard, and look backwards very often, to see how you came to be where you are, that you must consciously make decisions, and live in their strength, and do things that have beginnings, middles and ends, if you are to be happy in what, by more complicated accidents, you then become.

But I did not learn this at university by passing; I learned



it by failing. Luckily I had the benefit of by-laws that saw me through seventeen exams for a B.A., and six packed years. One year I failed one subject because I was up the night before, studying it, and I went to sleep in the middle of the blotter. Another year I failed because a class was small, and I couldn't bear walking in late to the tute, and because too I was so often absent through being so often late, I couldn't bear coming at all. In my first year because I got here late, my scholarship having arrived (by clerical error) in the middle of Orientation Week, in the middle of my rural despair, and of my plans to be a primary teacher, I didn't do anything extra-curricular at all; the next year I did everything: wrote, acted, threw boomerangs, drew. Because I was good at writing, or fresh, because I hadn't done any for years, or new, because I was young and came from the sticks, or succinct, because I was brought up in a largely illiterate family and read only Women's Weeklies, I wrote a lot for honi soit, and got a lot published. But then, by a process of reasoning that

was mostly lazy and arguably insane, I determined to edit it. I stood five times, in five different combinations, and won twice, and was a qualified disaster both times. I became a measurer-up and a layer-out of other people's stories, instead of a writer of mine. Quickly I became a rotten writer, hysterical, opinionated, chaotic, messianic, and finally, when my Seventh Day Adventist religion had released me to the clutches of the demon swearword, inarticulate. I ruined my chances of being an academic for good, and of being a commercial writer for many years because, first, I was what I was, which was youthful and provincial, which means impulsive, self-righteous, fatalistic and second, because the institution in which I was engrossed had carelessly thrown me to these wolves of growth and these vultures of self-destruction. I was a fool, because I was young.

This brings me to the point, by way of a detour through a True Confession — very purgative, very purgative — that universities as we've got them here are rotten and wasteful, and have no provided means of catering for such nuts as then was I, are institutions, in fact, which have paid no attention to the fact that they are populated by the young.

Let us look at the young. The young first are born. Before that they're conceived. They sit in the womb and suck their thumb. If they need food they get it, if they need to dispose



Harold
Holt
The
Manifold

the Academic Assembly Line

"... it is extremely difficult for us to see clearly what our universities stand for, what exact rule they play in the civilised life of our times."

"... there is no longer within the university any community of aims and values."

(Professor P. H. Partridge, Director School of Social Studies, A.N.U. From the opening address delivered at a Symposium on Universities held at the University of N.S.W., November 12, 1958.)

The Australian universities are very much a product of the complacent, unimaginative, crudely materialist society which surrounds them; they are places where action dominates over reflection, where values have become so uncertain that the notions of "reasonableness" and of "willingness to compromise" — on anything whatsoever — have become practically synonymous.

Our universities are increasingly dominated by the production-oriented values of the affluent society, and hence by the concepts of "efficiency" that prevail in factories and chain stores. In general, only what has tangible aspects is reckoned real enough to be significant. So university education is reduced to a number of quantities:

(i) total-staff-student-contact-hours (one lecturer, ten students, and one hour of discussion equals 10 s-s-c-hours; a formal, mass lecture to 500 students equals 500 s-s-c-h; equals 50 times greater "efficiency");

(ii) pass rates.

(iii) "maximum use of (physical) resources". (Two student populations work-

ing to a Cox and Box shift system has been proposed by at least one Vice-Chancellor.)

(iv) standardised units of production (one part-time student equals 0.4576 of a full-time student).

and (v) an output of fully processed end products—washed good, cut down to the popular size and fully checked for dangerous thoughts.

"the ancient universities professed to give to their undergraduates the highest level of intellectual and moral cultivation they could conceive."

In consequence of their almost complete adoption of the contemporary values of the external society our universities are rapidly acquiring the character of established secular churches, with all the reverence for the wrong things that established churches are liable to. Universities retain a certain formal independence, but this means very little since they can be relied upon not to exercise it in any significant way. Few of their academic members have any serious quarrel with the surrounding society that keeps them so comfortably housed and staid; they reflect that society's values so well that money is the only question over which they would dream of confronting it.

Nowhere in contemporary society are there any institutions sufficiently insulated against the bustle of immediate affairs, against the pressure of practical social interests, to be able to devote themselves to idle curiosity, to useless, far ranging, sometimes perhaps shocking or eccentric

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thinking — nowhere except in the universities." (ibid.).

The spiritual assimilation of the Australian universities to the surrounding community, which is leading them to ever closer formal integration with, for example, industrial corporations, professional and trade associations, and the armed services, is to my mind altogether disastrous. But this drift has already progressed so far that there isn't the faintest ground to expect effective resistance to it this side of complete absorption in the All-Australian Middleman Conformity towards which every segment of the society is hell-bent.

"The great universities of the past were great civilizing institutions partly because of their insulation and detachment from the immediate economic and social preoccupations of the surrounding society... and because their best men were absorbed not so much in their own society but in the whole historical sweep of European history." (ibid.).

The extent of this drift was well illustrated recently at the University of N.S.W. A suggestion emanated from the administration that mutual benefit would accrue (more government money?) if the university amalgamated with the Duntroon Military College. A verbal ripple of discontent ran through the academic staff—more perfunctory than purposeful. The Staff Association arranged a meeting — willingly agreed to by the administration — at which an admin. representative would discuss and debate the so-far-very-tentative, proposed amalgamation. Of about 700 academic staff some 20 were interested enough to attend the meeting. If that meeting said anything to the administrative staff it said this: you can amalgamate with B.H.F., the T.U.C., or the Upper Woy Woy Sub-branch of the R.S.L. for all we care, just so long as you don't impinge directly on our personal comfort. Over several years only one topic has been found that will reliably attract attention or attendance from more than 10% of academic staff: salary increases and how to

get them. "... it is... a function of the universities... to resist, to provide an antidote to, the utilitarianism, vocationalism, the total acceptance of prevailing interests, values and assumptions which naturally characterise the great majority of students when they come to us first." (ibid.).

I do not wish to suggest that any of the foregoing is peculiar to the University of N.S.W. and its too-much-maligned administration. It is not. Indeed, compared with the studied and insolent contempt for all academic staff that Commissioner Maze at Sydney University is capable of displaying, Professor Baxter and his administration are the embodiment of old world gentleness and courtesy. Directionless "Progress"

"... institutions of vast size, dreadfully overcrowded, a perpetual bustle, a chronic outgrowing of available resources." "... we walk into our future as we walked into the last war, blindfolded." (ibid.).

Our whole society in this epoch of explosions—production explosions, population explosions, nuclear explosions, explosions of empirical knowledge—must, to any detached observer, seem to be behaving like a headless fowl. It hasn't the faintest idea where it is going, though it takes pride in the fact that it is heading that way fast. We haven't the faintest idea what kind of society, qualitatively, we want 50 years hence, and at no point in any Australian university is serious thought being given to this question.

Universities nowadays reflect this headlessness, this total absence of large purpose or large relevant vision, which characterizes our society from its political parties to its trade unions. The oppressively numerous occasional addresses by deans, Vice-Chancellors and such either ignore this problem of some guiding vision—or simply fill-in with chunks of cliché-ridden 19th century rhetoric about "service", and "the pursuit of truth" and "critical independence":—

of waste it's taken care of. All comforts are magically laid on. Then they get born. It's cold. They want warmth. They cry. They get warmth. Later they want food. They cry. They get food. Later they want not to be wet. They cry. Magically they are wiped.

They grow. They get to want more. They want toys or piggy-backs. They cry. But it's not enough. They have to learn words. They say the words. They get what they want. The words become magic signals.

They grow. They want more and more. Their wants become more complicated, and so does the magic by which they're achieved. They want a doll; they must dry dishes; they want a bike; they must mow lawns. But always at the back of it, there's magic. I'll learn the magic formula and all will be well.

EVENTUALLY these kids get to university. They falsely apply magical standards — be true to yourself, don't become a phoney, don't allow yourself to be lectured to by a creep — expect glory, and maybe they get mire. Maybe they fail and become impoverished. Because it has happened, they think it's right that it happened; future and impoverished is more honourable than effeminate fagging and pooterised academic triumphs. Year by year, youth is wasted, because youth will not regret, youth will not repent what's done, youth will only repeat, youth will only make a righteous habit of whatever accidentally it does. If youth by accident hangs on, like I did, it might eventually acquire out of years and years of failure, like I did a sense of life as well as a mere useless degree. But the waste is too great. Too many souls with too much honour, honour that believes any adjustment of any sort waster is a betrayal; too many souls with too much magic that believes anything that happens is either for the good or the fault of spiteful enemies and anything that happens can be cured by a simple formula of habitual virtue

— do what you like; the soul must be expressed — too many good souls are lost every Christmas because the institution has forgotten the nature of youth.

Let then these things be done. They're not everything. But they're something that lunges toward my idea of a good place of learning.

Let no-one go to university merely because they have passed school. Let them work at a restricted number of jobs involving manual labour for two years first — building roads, ditches, whatever. Call it National Service. And let their labour be their fees. After their two years' work, admit them freely, and admit them all.

Let no-one live as a student in anything except student institutions. Youth will make angels, youth will make devils, youth will find horrific distractions, in any place of board and rent. Youth will exalt untidiness, youth will exalt interruption, youth will fight over money, in any other kind of place. Give youth its lead with ideas, by all means, but not with life; it is too young. Besides, it's worked for two years on the roads by now; it's had its go.

Next, let there be more classes. Make attendance compulsory as a nine to five day. Make teachers professional: that is, give them courses on how to lecture, and fail them if they can't. Informal learning comes at too great a cost to the careless: formalise, formalise: let many rules be made: useless rules it may be, but rules: a dance is more remembered than a walk.

LET there now be a choice between these four compulsory subjects: creative writing (a short story or a play for an essay; a novel or a trilogy for a thesis), creative painting (a portrait; a mural); creative composing (a sonata; a symphony); and creative cinematography (a ten minute short; a 60 minute feature). Let not the only channels for what youth can give — its freshness — be what they can willy-nilly organise

themselves.

Let there be as part of the education that their National Service has earned, one overseas trip, lasting three months, to a place of their choice, on which each must write a paper of short length, in which otherwise they can do what they like.

Let there be a six month period at the end of their course in which they can inspect certain careers, go and sit and watch others work and feel what it means.

Let everybody who has passed a subject be deemed qualified to teach it; let there be no nonsense about honours, for these are the caprices by which academics are drained of life. One dumb lecturer with spirit is worth a dozen miraculously brilliant ones with faces and voices of stone.

Let no university have more than 3,000 members. Let there be many. Let the courses be equalised, and let there be much change-over of pupils.

For me, the aim of education is perspective, that can promote compassion, enrich experience, and bring forth those inspirations that improve life. Only by disciplined variety and the destruction of magic can this be achieved. Experience can only be beneficial when it is both manifold, and remembered, in contrast; youth can only be worthwhile if it is made compassionate. The end of these aims is a university that does not let it do what it likes, because then it will tend to do few things and form them into habits and turn them into righteous virtues, but makes it do many things, and compare them, because then it must tend to learn.

My train is long gone, and far from my life as it is, but how I differed in the end from what probably happened to my friends, was due to what I learned not through university as it is, but in spite of university as it is.

It should be changed.

—by ROBERT K. ELLIS

Left: Well, tell the AUSTRALIAN, Bruce Petty's cartoons look nothing like me.



Right: I made it a point not to miss the Chancellor of West Germany, either. Needless to say Mr. Kiesinger and myself have always shared a common outlook.



Right: Some people support LBJ, others go all the way with him. But I, gentlemen, I have gone a step further.

(Photographic caricatures by Talpo)

MAKE A LINE • MANY POINTS

rhetoric which constitutes a sort of academic anthem to which everyone pays a ritual, empty obeisance much as they stand for a few bars of God Save the Queen before turning to serious matters. For all practical purposes nobody believes a word of it. If universities ever had any unifying vision they have none now—unless it is getting more money from the Federal Government.

As to the vast majority, university personnel are straight career men trading their skills to the highest bidder bound by no distinctive vision either to their colleagues or to their society. Indeed they are rapidly becoming members of an itinerant, if not nomadic, trade whose members recognise little binding attachment to the future of any cause or any society let alone any particular community or university.

Pity the Poor Student (Such As He Is)
... that wider understanding of human life and society which one cannot get if one's span does not extend beyond the present and the recent past, and beyond the interests, values, goals and assumptions of contemporary society." (ibid.).

Our students are too much directed, too much lectured at, too passive. This is a prescription for training, not for education. If those capable of education are to achieve it, then the freedom of the rest to fail must be restored—the pressure, fuss and hypersensitivity on this score must somehow be resisted and ridiculed. Also the current index of "educational" activity, that is "total-student-contact hours", must be altered from its present one-way processing, industrial "efficiency" mould. (The present tutorial system hardly touches the problem, and is, anyway, pretty well restricted to the most junior of academic staff supplemented by outsiders on hourly hire.)

"Nowadays it is only the universities which can hope to preserve a sense of depth in time." (ibid.).

"... because this 'wider' and 'deeper' understanding comes only through historical study... the universities must see that it is never eclipsed." (ibid.).

If, as Professor Partridge believes, an extended historical perspective is essential

to any sort of liberation from the unimaginative straight-jacket formed by the dominant values and assumptions of one's own time, then I think our university courses are exceedingly inadequate. Courses in almost every subject are very largely devoted to the detailed learning of what is reckoned to constitute the modern (and hence more "useful") content of discipline—whether it be English literature, philosophy, psychology, physics, economics, or whatever—rather than to any serious attempt to convey an extended perspective on the transience and relativity of the present fashion or emphasis in that particular subject when these are properly seen against the long path by which they have arrived.

"... freedom and leisure are the important things; for they allow good students to develop the strength, independence, character which minds that are efficiently 'taught' in accordance with a contrived syllabus find it difficult to acquire... contrast (this) with the vocationalism, the forced, rushed, mechanical instruction of the contemporary university. If we really did still value this quality of university life, we could not but be appalled by, and resist, the growth, the bustle, the busyness, the extreme practicality and down-to-earthness of our universities." (ibid.).

If education has something to do with cultivating and keeping alive some sense of wonder and mystery, some openness of imagination before our experience of life and the universe; if it has something to do with seeing the present "as almost history," as the moving line between (looking backwards) an almost infinitely extending jumble of human probing, trial and error, stumbling change and, looking forwards, a quite infinite extension of unexplored future time and novelty—if education has anything to do with these things then our universities are as parochial as a mouse hole.

"... if we look for moral, political and social criticism on a high intellectual level, then contemporary universities are exceedingly dull—perhaps duller now than they have been for a long time." (Professor P. H. Partridge, op. cit.).

ALEX CAREY

A YES vote on the second question in the May 27th referendum will not add anything to the legal power which the Commonwealth government already has relating to Aborigines; so Professor Geoffrey Sawer, of the A.N.U. Institute of Advanced Studies told a lunchtime meeting organised by Abschol in conjunction with the Law Society.

The idea that Section 127 of the Constitution means that Aborigines cannot be counted on a Commonwealth census is merely a misinterpretation, Professor Sawer went on, one which probably stemmed from misinformed policy-making in the Public Service census office early in the century. Section 127—

"In reckoning the numbers of the people in the Commonwealth, or of a state or other part of the Commonwealth, Aboriginal natives shall not be counted."

does not relate directly to censuses at all, but to counting for the allocation of electoral boundaries.

IS IT OUR FAULT? YES!

The whole of Section 51.26 ought to be repealed, according to Professor Sawer, especially when its origins are considered. The nineteenth century British and Irish immigrant population was deeply colour-conscious and prejudiced against all foreigners, a prejudice which existed independent of, though it may have been reinforced by, economic considerations like fear of cheap labour. This was reflected in a great body of legislation in the States restricting the activities of alien races. Because it involved Australia in delicate diplomatic situations with the governments of countries like India and China, the States felt that the Commonwealth should take over the handling of alien groups. On the other hand, state politicians did not want outside interference in their handling of the Aborigines for the same unedifying motives. The wording—

"The Parliament shall, subject to this Constitution, have power to make laws for the peace, order and good government of the Commonwealth with respect to (xxiv) the people of any race other than the Aboriginal race in any State, for whom it is deemed necessary to make special laws."

is such that the section can be used for any purpose whatsoever; in the waterside workers' crisis in the 1920's, successive governments used it for completely opposite tactics. However, only the phrase "other than the Aboriginal race in any State" is up for repeal. Moreover, its repeal will not enable the Commonwealth to do any more than it could already do through conditional grants to States. It has been merely neglect on the Commonwealth's part.

Besides providing a background to the referendum from what could be called an Abschol point of view, Professor Sawer's talk was cause for reflection on the imperfections of our Constitution and on the canker in the liberalism of the constitution makers.

Professor Sawer's point was therefore felt to be well made that the holding of a special referendum on such legally trivial questions (the "nexus" question also being regarded as relatively unimportant) was an irresponsible expenditure, firstly because it could easily be held over till the next Federal elections, and secondly, because so many more important questions of constitutional revision remain to be considered.

Nevertheless, campaigners for the YES vote on May 27th for the deletion of Sections 127 and 51.26 may point out that however trivial constitutionwise, the referendum is desirable on principle, and that a large YES vote will act as the pushing-off point for strong pressuring of the Commonwealth government for an all out effort in Aboriginal affairs. The passing of the referendum will mean that the government no longer has any excuses.

IT REMAINS YET FOR ALL OF US TO DEFINE:

ADMINISTRATION

THE trend to centralisation and specialisation dividing our communities has not been withheld by Tradition at the gates of Universities. It has entered with the gay abandon of a fresher and, while accomplishing as much, has wrought more havoc to the institutions that could be compensated by its Entrance Fee.

Student demonstrations over the last few years have increased in both frequency and intensity. While some have been prompted by small-minded radical groups making more noise than their numbers justify, many have been motivated by genuine student feelings of oppression and dissatisfaction with administrative actions on which the student body has a legitimate right to protest.

That these demonstrations have been more obvious at the larger universities is due to probably no more than their proportionately larger number of what have been, I think inappropriately, called "misfits" who . . . inject a little intellectual energy into what they are doing, and ferment the pretty doughy mass about them" (C.A.B., March '67) to action. Their ration is apparently such that the necessary motivating number are found only at the more populous campi.

The amount of Student Action at universities is usually, in a Negative ratio, indicative of the relationship existing between Staff and Students: the less the relationship, the greater the action. It is only comprehensible that the less liaison existing between the Administration and the Students, the less the former are likely to be aware of the needs and opinions of the students, and the greater the possibility of them directing, or approving of alterations to the status quo which could upset the delicate balance between the two groups.

Professor Butlin stated (S.M.H., 29/4/67) that the ratio of Staff to Students at Sydney University was one of the best available,

WHEN Diogenes fronted up to hear Anaxagoras's lessons he brought along a large stack of notepaper, hoping to copy down all the master's wisdom. 'Get rid of those pages!' said Anaxagoras. 'You won't be able to carry your notes about with you all your life!'

A man like Bertrand Russell who protests against his country's political and social attitude by sitting down in the middle of Trafalgar Square, is someone who can arouse love or hatred in his disciples. Many wise men are heard to say: 'A man of Russell's standing should not stoop to such methods'. . . But these men are tame and well-adjusted to their mediocrity. What of the man that cannot contain himself and his beliefs? ?

What of the thousands and thousands of academics who are too yellow to stick their necks out in fear of being 'misconstrued'?

'I am an academic,' they say. 'I have my responsibilities towards the University and towards students. I cannot make brash statements. The eyes of the world are upon me.'

Students cannot love their teachers because their teachers haven't the passion or the intensity to make themselves loved or hated.

being 1:13. This would be excellent if such ratio actually existed, but I doubt if any Department within this university can admit to this. (Within the Professor's own Faculty can be found at least one class where extra chairs are provided in the lecture theatre, and some students still have to sit on the steps). What his statement does exemplify is existence of the "Hidden Majority" of academics being spawned by the Establishment, and grouping themselves into a three-fold class structure within the University.

In the top class are the Researchers, and at the bottom the actual Lecturers. The less a person lectures in a university the higher his status; the highest status comes with zero lecturing. The middle-class con-

teach, but find employment as Research assistants.

The gap between the Professionals and the Supernumeraries widens each year with the increase in campus population and classes, and the virtual impossibility of lecturers to know their students. After their finals many students are heard to say "I've been here for three years, but nobody knows me enough to write a reference."

What solutions are there to these problems?

Does the Administration know, or care, of their existence?

Staff-Student seminars have been the activity with the most potential for alleviating the situation, but while undoubtedly successful and interesting to those attend-

Another method could be by way of a column in the Student Newspaper, and indeed this is done at some unis, e.g., U.N.S.W. The students could then appreciate that there actually exists a Chancellor or V-C with thoughts and feelings, and not just some spectre in a darkened room whose name is placed at the foot of official documents.

Even these minor "concessions" would obviate the reliance on self-appointed intermediaries, and clarify the interchange in considerations and difficulties.

To create a closer relationship with students requires more drastic measures because of the chasm eroded over the years. This would entail the fractionation of the massive nature of universities into more humane units. Specialisation has tended to make Departments and Faculties independent and monolithic structures seeing

THE STAFF/STUDENT NEXUS

sists of "hybrids" who do a little of both. This is in keeping with the trend described by Prof. Feuer in his article "Rebellion at Berkeley" (The New Leader, 21/12/64) as occurring at U.S. universities, and as ours are at least ten years behind in administrative ideas, our Administrators are but amateurs in this field. . . . (I have omitted the actual Administrators, i.e., members of the University Senate, etc., from the above structure as they are as far removed from Departmental attitudes as they are from students. The Students I have similarly omitted as they are a race apart. Confused, bewildered, self-conscious, and sometimes ostentatious, they are the supernumeraries required as a concession to the tax-paying public to fill the classes of the lowly, though by no means always incapable, lecturers.)

Of students who escape the frightening casualty rate (only 74% of full time, and 67% of part-time students passed Arts I according to D. S. Anderson in "Vestees Rec., 1963", pp. 286-296) the ablest do not

ing, the small numbers from both sides could not convince the Administration, prominent by its absence, that they were in any way representative.

The initial medicaments for soothing the overall relationship are far from radical, and entail little more than genuine consideration for the campus majority, i.e., the students. To begin with, Chancellors, or V-Cs should be Leaders rather than Mediators. That is, to show themselves and take the initiative in university affairs, instead of being heard, indirectly and probably distortedly through various channels only when there is some reaction to an administrative decision, and when the audience is probably hostile.

If they illustrated their confidence in the student body's intelligence and ability to reason, rather than punish them like children when there has been an admin. foul-up (e.g. S.U. and Library Fines rise), then they in turn could legitimately gain the confidence of the students, and not create a situation they are desperately trying to avoid, i.e., Berkeley.

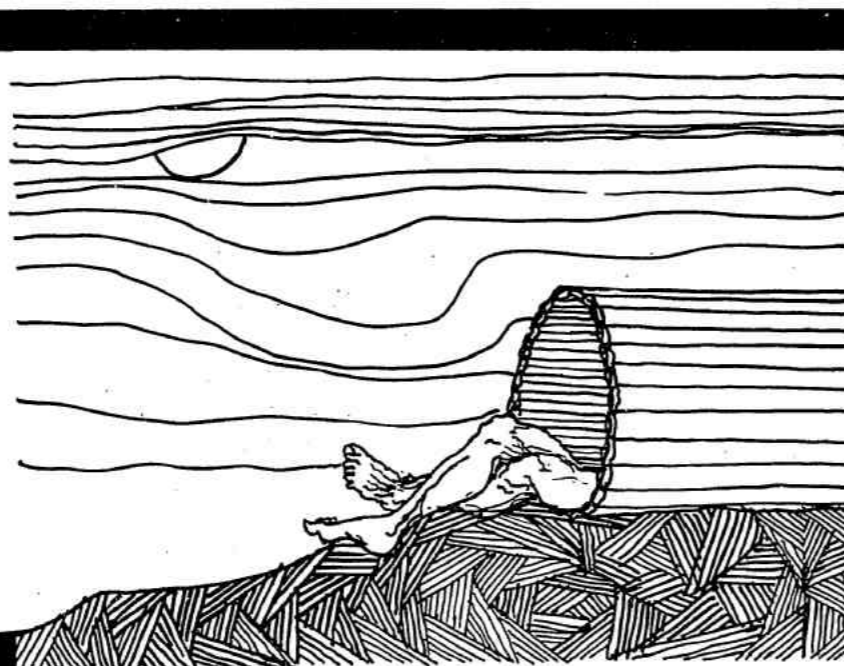
little hope for any reconciliation between lecturing and research. A more decentralised and flexible administration could set the pattern for closer relationships within the "community of scholars" and assist in rekindling the spirit of Academic.

19th century universities were founded because of new intellectual movements as well as regional needs. Now they owe their existence as a result of planning by an overall state authority which has proved itself not infallible in other spheres.

Universities exist financially from government grants, and a government's grant to any institution depends to a great extent on the electorate's estimation of that body. Therefore it is in its own interests, as well as the students', that the Administrative work towards a reconciliation of the egalitarian society with its intellectual elite, and this can only be achieved by the universities presenting a united front with the Administrators and Student Leaders appealing from the same platform for the same measures.

—by JOHN MURRAY

WHERE WILL ALL THIS LEAD US?



MAJESTY, YOU'RE BLOCKING THE SUN AND ARE CASTING A SHADOW

Tell them this and they will say: 'We are too busy teaching and cannot be worried by niceties such as these. Learning should be above all these subjective sentiments. We are realists, we deal in facts and education is facts.'

WHEN Alexander the Great marched through Greece on his way to Persia he passed through Corinth just to see Diogenes the cynic.

Alexander the Great found Diogenes lying back in a barrel on the roadside.

Reverently Alexander approached the philosopher and told him: 'Ask me anything, Master, and I shall give it to you. . . . You are the only and unique wise man of Greece.'

Diogenes barely opened his eyes and murmured: 'Your Majesty, what I need is not in your power: to give me, what I have is not in your power to take away. So do me but one service: step aside from

the barrel—you're blocking the sun, and casting a shadow.'

What the students will sooner or later become aware of is the lowly impression lecturers and professors have of themselves. So many, oh so many of our teachers have sought out the academic career in the vain hope of finding an environment of peace and liberality. 'Tomorrow, was their catchword, 'I'll write, I'll create tomorrow.'

And tomorrow never came. These lecturers and professors come to University with high hopes on productivity. . . . They are overwhelmed by the importance of their own standing. . . . they see the Chair or the little cathedra they occupy as the centre of a universe that is relentlessly rolling towards progress. Their kind of progress, but of course.

They accumulate their impressions and sentiments, they save them up for that

one big statement they will be making shortly, very shortly. . . . Tomorrow perhaps?

The statement, which even if it doesn't rock the world, will at least let others know of their standing, in society, in the world, in love, in sex, etc. . . .

Or even if not all of these things but will at least ease and clear their consciences, make it all worthwhile.

And these are the lecturers, the professors, the tutors that students come and wish to worship. . . to follow, anywhere.

So if there is stagnancy between the relations of staff and students it is certainly not due to failure to carry the ideals through. . . . These idols could not let the eager pupil down. These idols never were. . . .

In Canberra they have a Union House, a place where graduates live in. . . . This place has a Master, a sort of Headmaster in effect. . . . You should see them sit around the table at Official Dinner time

'More butter, Master?' 'More coffee?' 'More tea?'

They're arse over tits to serve their Master. . . . At least the man arouses some feeling in these graduates. . . .

Most of the young ones, the ones who arrive straight from school, what do they know about passion for knowledge? What do they know about passion for learning? What did they see at home but restrained, cowering self-expression, keeping down of the enquiring spirit?

No, definitely, our lecturers, our tutors, our professors are not passionate enough to arouse any feeling in their pupils. . . . Any anger or opposition. . . . No, such a thing wouldn't be cricket, or Rugby League, should I say?

Recently the Sun-Herald ran a feature on Kissing on the Football Field. . . . All the players agreed that though such things may happen on the Continent among Soccer players, it certainly could not occur here in Australia. No, not in Australia.

'No, not in Australia, we couldn't, have any emotionalism. Our ways of teaching

Authority And The Church

CONTINUED FROM P. 15

this would undermine the Church.

What is more likely to happen—and McKenzie could have devoted some time to discussing this point—is that the New Testament terminology will be taken over and converted into ecclesiastical rhetoric, into forms of words without substance. Bishops will talk of the need for the Church to be poor, while living in state, continuing to dress in the regalia of an imperial court and administering the vast financial investments of the Church — “for the Church’s good” — rather than following Christ’s injunction to give all to the poor. The duty of service will be stressed, while this will mean in effect the service of saving the laity the trouble of making up their own minds by telling them what to think. The Church will be talked of as laity and priests, but the hierarchy will continue to act as though alone were the Church militant and the laity are merely the Church vicarious.

The “crisis of authority” in the Catholic Church resides here if anywhere—it is a crisis of confidence in the leaders of the Church. The drift from Catholicism so evident in Australia is a drift from a Church in which men are ruled not led, in which they are presented not with the image of a community of love, but with membership of an institution, in which they find not the personal care of pastors concerned to respond to their needs but demands to maintain uniformity and orthodoxy. As Fr. McKenzie presents it, the problem of authority in the Church is essentially pastoral and requires radical action by the hierarchy. Already it is difficult to recognise the Church of the New Testament in much of the contemporary Catholic Church; if the hierarchy choose to ignore the present challenge of confidence, it may be even harder to recognise in the future.

by Bob SCRIBNER.

are democratic . . . We want to teach the students to think for themselves.*

All this beautifully elaborate guise to hide the fact they are unable to state, to carry over their own beliefs . . . whether they're negative, destructive, pro-nazi or pro-god.

Take Professor May at University.

No sooner had Mr. May arrived at the University to take up the Chair of Italian than he made statements about the University not made by any academic for a long time.

He spoke up on University matters, he spoke up on censorship, and all the staff said: ‘Oh good, we have at last a man who SAYS things . . .’ But none of them came forward ever and joined the professor. None of them had the courage to admit that the ice had been broken and that they will follow . . . No, Professor May did the job for them . . .

Can you blame the Professor for becoming slightly disheartened in an atmosphere like this?

What of the professors in Canberra who shun their students but are in fact dying to get student approval and admiration?

What of Dr. Brissenden in Canberra? He began his career with a big bang. They all looked at him and said: ‘Ah, there is a man, Canberra’s promise! He’ll grow to be our spokesman . . .’ Dr. Brissenden had all the sparkle in the world . . .

Ah, yes, sparkle . . . !
Actually it is quite all right to sparkle . . . you might even say it is a must to sparkle . . . But god help you if you sparkle according to your own cookbook . . .

The rules for University sparkling are set down in the Great University Handbook and you better follow them, young man! You better follow them!

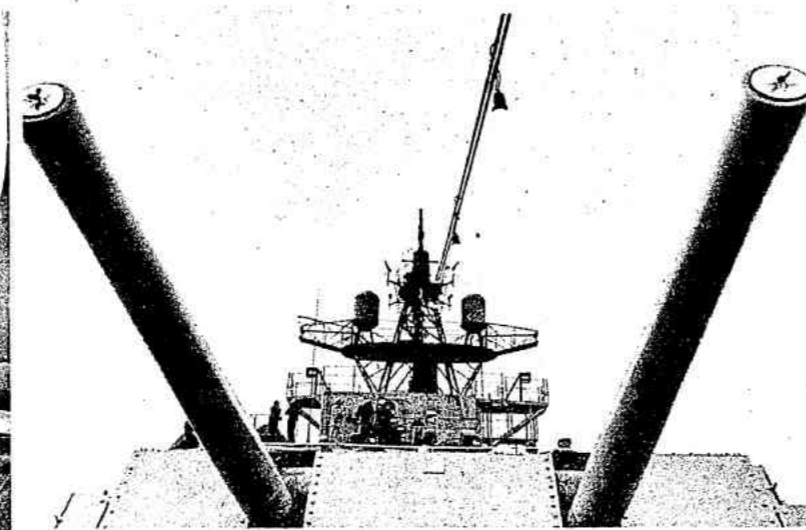
Follow them and you will follow your teachers . . .

But where are our professors heading? Do they have a programme?
An aim?

Do they just occupy their professorial chairs by virtue of the same reasoning that the hangman breaks the neck of his clients, ‘Because it’s a job and someone’s gotta do it’?

—ROBERT TREBOR.

* As if students could think for anyone else but themselves.

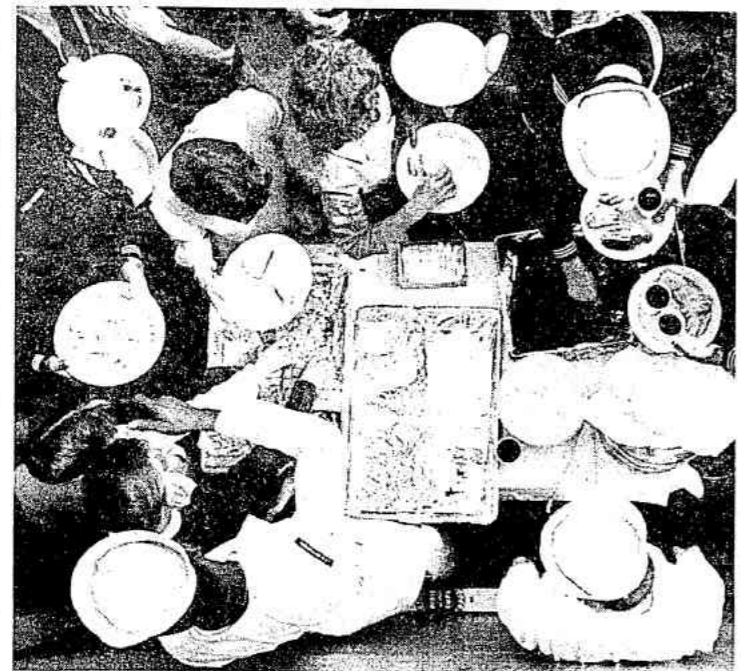


the fleet's in town...

● Top: Canberra, Thursday.—The Federal Government was asked today to prevent the introduction into Australia, by American soldiers, of a new “virulent, resilient, Oriental strain of venereal disease.”

● Bottom: Mr. Jarman asked Mr. Swartz, in the House of Representatives if he had seen a report by the U.S. Department of Health that Servicemen returning from Asia were “seeding the population” with the V.D. strain.

● Left: The acting Minister for Health, Mr. R. W. C. Swartz, told Mr. A. W. Jarman (Lib., (Vic.) venereal disease was one of the matters to be discussed in negotiations on plans for U.S. troops to spend their leave in Australia.



● Top: The report said massive doses of penicillin were needed to kill the strain.

● Bottom: Mr. Swartz said he had not seen the U.S. report, but the matter would be discussed in negotiations with the U.S. authorities.

● Left: Mr. Jarman asked what action was being contemplated to minimise, if not eliminate, the introduction of the strain.



COMMEN WENT THAT WAY →



● Bottom Right: honi sol's staff's own Commem. stunt. By juxtaposing the necessary planet they were capable of obscuring the moon even if for a little while.

● Top-Left: Scene from the coming Architecture Review film: "The Loneliness of the Long Distance Tennis Player." On the typewriter: Rachmaninoff's Foolscape Fantasia.

● Bottom Left: "I enjoyed the Cultural Revolution bit. It was great! I am sorry grandfather couldn't come for the swimming . . . he loves fountains."



Greece, the birthplace of democracy, and often the site of its suffering, has come under a military dictatorship, thus once again its progress to modern development has been interrupted.

"It is a brutal rebellion against the Constitution and its democratic processes and it deserves the unqualified condemnations of Greece's allies and friends." (S.M.H., 26-4-67)

The army in a well executed operation rounded up in the early dawn hours of April 20, thousands of citizens suspected of hostile leanings towards the new military regime. The number has swelled up to something like 10-15 thousand and continues to rise. Many who are considered dangerous by the regime have been shipped off to detention camps in the rocky islands of Gavros and Giova (5181 prisoners, Minister for Interior, 30-4-67).

Court martials have been set up in the major cities and towns all over the country, and the military Junta is preparing to prove now that there was a plan to start a "people's revolution".

The civil rights and liberties of the people do not exist any longer.

THE MILITARY

In May, 1966, in the Greek Parliament questions were asked on the directive issued 14-4-66 by the army's chief, General Spandidakis (the Junta's vice-premier) in which he referred to the dangers coming from the Left and Centre Parties and warned officers to be ready for an encounter.

At the same time the personal newspaper, *Machi* — battle — of former premier Tsirimokos had published a detailed plan, "Damokles", for the imposition of a totalitarian regime by the army and the extreme right.

By no means were these warnings the first nor were the plans something new. The army officers were in their great majority members of the fascist oriented "secret" officers association I.D.E.A. . . . "Which has tentacles in every important position in the army, and the government apparatus, and indeed has succeeded in becoming a nation within a nation with excellent undercover machinery."* (*Retired General G. Iordandis, at present

GREECE THE MILITARY DICTATORSHIP

under arrest, "Tribune" Greek daily, 6-3-65).

The military Junta had rigged the 1961 elections under the later exposed plan "Pericles". Later they had master-minded the Aspida (shield) trial in an attempt to counter-balance the "Lambrakis Trial", to get rid of young officers unwilling to submit to its directives, and to get rid of political foes like Andrea Papandreou by implications, who advocated, that the army should mind its own business and not interfere in politics. The trial proved nothing against him, yet the new military regime summoned him on high treason.

POLITICAL PARTIES AND DEVELOPMENTS PRECEDING THE COUP

The Centre Union Party (C.U.) from the time of its formation has never been a homogenous party. It was formed by amalgamation of the former Liberal Party, National Progressive, part of the old rightist Populist under Mr. Stephanopoulos, old time politicians, and prominent personalities.

Its right-wing was closely connected with the financial circles and tied up with the English capital. As a party, it had generally drawn support from the middle and

lower classes.

Its leader, G. Papandreou, although a socialist in name, had never attempted to present a socialist program. His loyalty to the Crown was beyond doubt. He was the man responsible for the return of royalty in Greece after the second world war. His favourite theme was the two-front struggle — against left and right.

After the February 1964 elections the C.U. returned with a 53 per cent. of the votes and 177 seats out of 300. The right wing National Radical Union (E.R.E.) received 30 per cent, the United Democratic Left (E.D.A.), 15 per cent, and others 2 per cent.

The new government had a moderate socialist program. Its foreign policy was solidly pro NATO, although it sought to assume a more independent economic policy. It wanted to create favourable trade relations with the Eastern Bloc.

The defence portfolios went to General Garofyllias (controlling shareholder of the beer monopoly FIX) at the insistence of King Constantine. On September, 1964,

without consulting cabinet Garofyllias tried to rename the army as the "Greek Royal Army" — but failed. Soon after in a pre-dawn round-up, again without

consulting cabinet, he made a number of arrests of "politically undesirable elements". It had been said then that this was a general rehearsal by the military for a coup d'etat.

On July 7, 1966, the Centre Union Caucus backed the Premier and expelled Garofyllias. However Garofyllias refused to resign his ministerial position, saying "that I was appointed by the King and not the Premier".

On July 15, 1966, the Premier saw the King who refused to swear him in as a defence minister. The P.M. had no option but to resign and call for new elections. In the meantime a number of the C.U. Party deputies were being sworn in by the King as the new Cabinet, before the resignation of the government had been tendered. Thus for 24 hours Greece had two P.M.'s.

This act brought a strong popular reaction. A succession of 3 P.M.'s followed. This was achieved by buying off the C.U. party by offering ministerial positions and large sums of money, reputed to reach the figure of 5,000,000 droulmas (approx. \$A160,000) per deputy. Of course this had the parliamentary support of E.R.E.

The last Care-taker government of P. Kanellopoulos, when it was sure of defeat in a confidence vote, dissolved parliament by a Royal decree — the elections being due on May 28 — thus paving the way for the military coup.

All political observers agreed that the C.U. Party would be returned to power with an overwhelming majority. This, in turn, would have strengthened those demanding an end to military and police intervention in politics, and enhance the prospects of Andrea Papandreou in succeeding to the leadership of the C.U. Party.

Andrea Papandreou, a one-time professor of economics at the University of California at Berkeley, was a newcomer in Greek politics. His independent foreign and economic policies had earned him the displeasure of foreign interests. He had appealed to the United States to regard Greece as an equal partner in NATO. He had several daily visits by the U.S. Ambassador to Greece, Mr. Talbot, just



● Top Left: This is the bus that was stolen and taken to Channel 10. Robert Kennedy condemned the move. Is Robert Kennedy trying to fill the non-vacuum left by Eric Baume?
 ● Bottom Left: Commissioner Denis inspecting the parade. With him: Lady Mayoress Priscilla Burgmann and Det.-Sgt. Longlaw. Chauffeur: Nino the Gorilla in a Rodney Henderson suit.
 ● Bottom Right: On the definition of a hystereotomy—when you take away the nursery but leave the playground.
 ● Top Right: Trying hard not to cry Commissioner Denis returns to dry land. "Thought he was a fed," someone said.



prior to the Coup. It is a strange coincidence indeed that the American sixth fleet had been stationed in Greek territorial waters at the time of the coup.

THE JUNTA

The figure-head Premier C. Kollias, the former chief prosecutor in the Greek Supreme Court, became known by trying to obstruct justice taking its course in the "Lambrakis Trial" for which he had been temporarily suspended by the Papandreu government. He is a supporter of the King and an avowed enemy of the Papandreus.

General Spandidakis, the army chief of staff, who led the coup was well known as the leader of I.D.E.A. and for his totalitarian views.

Colonel G. Papadopoulos, the commander of the Athens garrison, had twice in the past tried to show that sabotage had taken place in his garrison, only to be reprimanded by the investigators.

King Constantine, the on and off supporter of the coup, has faithfully followed in the footsteps of his predecessors. In not only the past 25 years from the restoration of monarchy, but also in the 100 years since the very establishment of the Gusbergs monarchy in Greece, the monarchy have been the instigators of military dictatorship and violators of the Constitution.

Undoubtedly without his consent no military takeover could have succeeded. It is improbable that the Greeks will submit to a dictatorship or that the new regime can govern very long without the support of the majority of the people.

But just as in the past when it seemed that the Crown had succeeded in imposing their Bourbons' policies, there was a political upheaval and the people's will was shown violently. It is astonishing that after four previous experiments and so many warnings the Crown has learnt nothing and has forgotten nothing (Taymbe Observer, August, 1965).

Indonesia's student body, mobilised to form KAMI (Indonesian Student Action Front) has taken a significant position in national politics over the last 18 months.

Formed in October, 1966 at the instigation of the Minister of Higher Education to establish a strong anti-communist force, KAMI's three aims were to ban the Communist Party, change the cabinet and restore the Indonesian economy.

With the first two of these three aims achieved KAMI has adopted the position of watchdog and continual critic of the government, being able to exercise these functions as a result of its numerical strength and efficient organisation.

KAMI claims to represent almost all Indonesian students in "universities" and technical schools throughout the country, mostly via 'nation-wide sectional organisations. Nineteen mass organisations form KAMI at the national level, breaking down into five Muslim, two Nationalist, two Socialist, one Protestant, one Catholic, one student press association and seven local student organisations. This pattern is fairly closely followed at regional levels.

The organisation is highly elaborate with a Central Presidium of six Chairmen, a Secretary-General and a Vice Secretary-General. Policy and activities are controlled through six Bureaus—Information, Organisation, Logistics, Development, Foreign Affairs and Student Welfare. The top positions are allocated to the member organisations so that all groups are represented at this level. Again this pattern is roughly reflected in all local KAMI headquarters.

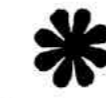
In late February last year, following huge and violent demonstrations against his new cabinet, Sukarno banned KAMI, and in an attempt to outmanoeuvre him the students established Laskar Ampara Arief Rachman Hakim to organise themselves on a military basis. Named after the student killed in a demonstration outside the palace, the Laskar was successful in rallying the students while KAMI as such was defunct, and since then has maintained control of the demonstration side of KAMI's activities, keeping a

separate identity for tactical reasons but in effect acting as KAMI's mobilising force among the students.

KAMI's real strength in the political scene is acknowledged by its representation in Parliament and Congress as a "junctional group". Their spokesmen in Parliament, although few, hold a sig-



KAMI AND INDONESIAN STUDENTS



nificant position because, unlike the other main groupings, KAMI's strength is actual and concentrated and can be mobilised at any time. This balance between numerical and vocal strength in Parliament reflects the national scene where the organisational efficiency of the students enables them to command a position out of proportion to their numbers.

The potential strength of Indonesia's student body as a single unit is being almost fully realised at the moment. Such unity has never before been achieved and is likely to continue only as long as common needs outweigh their differences — a balance which is unlikely to last much longer.

Already the organisation is showing signs of cracking — in Central Java the nationalist student organisation and KAMI have come to blows and even at the centre there have been considerable tensions between Muslim, Nationalist and Socialist groups. So far one rallying cry after another has been able to hold the organisation together — ban the PKI, change the cabinet, remove Sukarno, bring the coup leaders to trial and so on. But I doubt whether KAMI as a body representative of all Indonesian students will remain when the time for a more constructive approach to the nation's problems has taken over from this period of upheaval and fundamental change.

So far KAMI has not shown great interest or ability in formulating concrete programmes for development but has concentrated more on the sensational and destructive. There are individuals interested in this aspect of KAMI's activities and have started to draw up programmes for student welfare and community development but as yet KAMI's priorities lie elsewhere — clearly indicated when money set aside for such purposes was channelled into providing spending money for students sent to Malaysia on a goodwill tour following the end of Confrontation.

However, if and when KAMI sees itself as a body primarily concerned with student affairs (or sees itself more along the lines of a National Union than a political force) it will more than likely be on the verge of collapse for it is then that the traditional divisions within Indonesian society will prove stronger than the artificial unity which has arisen among students over the past eighteen months under the excitement and challenges offered by the New Order.

HELEN JARVIS

The First Australian Universities Arts Festival has finally entered the last stages of its preparations.

Jovial L.B. (Lindsay Browne to the uninitiated), part-time crossword-formulator, part-time "Pick-a-Box" contestant, full-time & a-half Festival Administrator, has officially announced that it is coming on May 25, ready or not. It is tipped to be ready on or about that date.

In fact, on May 25, Dr. H. C. Coombs will officially open the Festival at 3.00 p.m. in the Great Hall of the University of Sydney.

Dr. Coombs is particularly well suited to perform this ceremony since he is both the Pro-Chancellor of the Australian National University and Chairman of the Elizabethan Theatre Trust, which has given considerable assistance to the Festival.

From May 25 through to June 3, the Arts Festival will coruscate into a brilliant cultural revolution, incorporating plays, jazz, folk, choral, chess, debating, art, photography, sculpture, films and seminars.

The main audience-pullers are expected to be:

the plays presented each evening in the Union Theatre, culminating in the Festival Revue, to be staged in the UNSW Science Theatre on the last night (Saturday, June 3).

the choral concert in the Sydney Town Hall on Thursday, June 1.

the jazz concert, also in the Town Hall, on June 2.

A ONCE A LIFETIME FESTIVAL

the performance by the Fine Arts Quartet of U.S.A. in the UNSW Science Theatre on June 1.

the student-made films programmes.

the folk concert in the Science Theatre on May 31.

The two Asian concerts on May 26 and 27 in the Union Theatre.

the Festival "clubs", to be held in the Sydney University Union Cellar each evening beginning at 10 p.m.
What can we do to help, some Sydney and UNSW students have asked. The answer is simple:

the Festival is in desperate need of students who are prepared to offer billets for interstate students visiting the Festival. You will be paid \$1 a night for doing this. All inquiries to Sydney SRC, phone 68-5051.

Assistance is needed for ushering and general box-office sales. Both sexes urgently required. Again phone the above number.

Above all, it is hoped that students will help SPREAD THE WORD of publicity and attend the Festival activities.

Tickets are now on sale at David Jones (Market Street), Mitchell's (Wynyard subway) and Sydney SRC.

See you there.

	THURSDAY May 25	FRIDAY May 26	SATURDAY May 27	SUNDAY May 28	MONDAY May 29	TUESDAY May 30	WEDNESDAY May 31	THURSDAY June 1	FRIDAY June 2	SATURDAY June 3
11 a.m.:		UNSW Seminar: Australian Poets in a Reading of Poems.	SU Seminar: "Imagery".	UNSW Seminar: "University Press".	UNSW Seminar: "Drama as a University Subject".	SU Seminar: "Amateur Films".	SU Seminar: "The Negro and Avant-Garde Jazz".	UNSW Seminar: "Bartok".	SU Seminar: "Australian Religious Poetry".	UNSW Seminar: "Ornamentation and Improvisation in Baroque Music".
2 p.m.:		UNSW Seminar: "The Critic and the Theatre".	1.30— Union Theatre: Asian Concert. 2.00— SU Seminar: "The 20th Century Novel".	UNSW Seminar: "The Agony of Modern Music".	UNSW Seminar: "Tertiary Education in Australia".	SU Seminar: "Social Responsibility of the Dramatist".	SU Seminar: "Satire in the Theatre".	UNSW Seminar: On Folk Music.	SU Seminar: Third Folk Seminar.	UNSW Seminar: "Directives of Modern Music".
3 p.m.:	Great Hall: Official Opening of FAUAF by Dr. H. C. Coombs			UNSW Debate: "That Christianity is a form of fear psychology".	UNSW Debate: "That we are making advances in science at the price of our souls".	S.U. Debate: "That we are living in a dream world".	S.U. Debate: Quarter-finals (Special topic).	UNSW Debate: Semi-finals (Secret topic). 4.30— UNSW: Second Folk Seminar.		UNSW Theatre: Debate Grand Final (secret topic) and announcement of Australian Universities Debating Team.
5 p.m.:				UNSW Debate: "That neurosis is a luxury".	UNSW Debate: "That ancestors are an asset".	S.U. Debate: "That morality is outmoded".	S.U. Debate: Quarter-finals (Secret topic).	UNSW Debate: Semi-finals (Secret topic).		
8 p.m.:	Union Theatre: "Death of Cuchulainn" and other plays (Years) — W.A. Group. Wallace Theatre: Films programme No. 1.	Union Theatre: Asian Concert. Great Hall: Jazz, "Poetry and Music". SUDS. Wallace Theatre: Films Programme No. 2	Union Theatre: "Man, Beast and Virtue (Pirandello) SUDS. Wallace Theatre: Films Programme No. 2	7 p.m.— Union Theatre: "The Change-lings" (Middleton) ANU Group. 8 p.m.— Roundhouse Festival Ball.	UNSW Theatre: Films programme No. 1. Great Hall: Medieval and Avant-Garde Concert. Jane St. Theatre: Indian songs and dances — poetry of Tagore. Union: Oregon-style debate.	Union Theatre: Modern One-Acters by Pinget-Becket, Durcs, Monte Miller-Flinders and Adelaide groups. Science Theatre: Five Chords. Works of Britten, Elgar, Brahms, Handel, Bartok, Kodaly. UNSW Theatre: Films programme No. 2.	Union Theatre: "Arms and the Man" (Shaw). Dramatic: Science Theatre: Folk Concert.	Union Theatre: "The Hole" (N. K. Simon) & John Thomas (Chas. Wood) Monday group. Science Theatre: Fine Arts Quartet with David Glazer, clarinet. Sydney Town Hall: Inter-Varsity Choral. Works of Gabrieli, Bach, Orff.	Union Theatre: "Phedre" (Racine) Melbourne group. Sydney Town Hall: Inter-Varsity Jazz Concert.	Science Theatre: Festival Revue.
10 p.m.:	UNION CELLAR FESTIVAL CLUB		UNION CELLAR FESTIVAL CLUB			UNION CELLAR FESTIVAL CLUB	UNION CELLAR FESTIVAL CLUB	UNION CELLAR FESTIVAL CLUB		

The Critic—Scourge or scribe?

All too often the critic writing today does nothing but record standard opinions or belch them up like a computer after an onion sandwich.

Where is the wit of a Johnson or a Shaw, where is the perception and the real ability to write criticism which is creative, even if at first sight destructive?

Unfortunately the critic is usually so much a part of the establishment that he is incapable of standing outside it and leading it on. Someone described the artist as 'the sensitive antennae on the horn of a rhinoceros'. The same should apply to a good critic.

What is first required is a point of view. What point of view is not important, so long as the critic has an attitude which enables him to form his own judgments.

For decades, Mary Macarthy strongly criticised the American theatre from a Marxist point of view. The sugar-floss of Broadway musicals was to her the coating on a bitter pill—she saw all of America's evils and sicknesses reflected in its theatre. And so she wrote and she criticised—she demolished and attacked from every side. But in a strange manner it was not negative criticism. She had a vision of what theatre could be, and the vision came through. Even now, her "Sights and Spectacles" is worth reading. The point of view of her criticism has dated, as she herself would admit, but her commitment, her honesty, even her fanaticism, have not.

Lucky country?

Perhaps the best example of our second-hand thinking is the recent treatment of the Vietnam issue. Our geographical position and commitment to the issue make it perhaps more important to us than to England. Yet when we come to reflect the issue in theatre, our answer is "Private Yuk Objects". Not with a bang but with a whimper. Whereas in England the treatment of the same issue results in perhaps one of the most exciting break-aways of the decade. Seeking a new form to full a new need, "US" is in every way the antithesis of "Yuk". And only one of them is exciting, effective, sufficient.

Perhaps the first task of a good critic is to sever the umbilical cord, to drag us away from 'the mother country' and make us realise that we are almost in high school. A country which is ready to take an active role in world affairs should be ready to express itself in its art.

We need to experiment, to feel our way and find a manner of expression which is ours. Where the direction lies is uncertain. A critic can help to steer—to believe, as Mary McCarthy did, that a direction is right for us, and to intelligently manoeuvre in that direction.

A university student, writing in a paper which is free from the usual economic strictures which imply a form of censorship, is in an ideal situation to fill the bill. There is room for an 'enfant terrible' capable of turning the world of the arts on its head, or alternatively of bringing down a rain of criticism on his own. The mere trite listing of points good and bad is not enough. Good criticism was never based on mediocrity, on balance or on safeness. If the critic must lie in the gutter, he can at least look up at the stars.

Vietnam and us

The arts in Australia badly need a critic in the real sense of the word. We ask ourselves again and again why there is no real Australian theatre, no film industry, no body of great national literature. Part of the reason lies in the fact that we speak English. We are content to let America and England think, paint, write and act for us, rather than make the effort for ourselves. If we spoke a foreign language of our own we might not rely so heavily—we are, as Dylan Thomas once said in another context, 'up against the barrier of a common language'.

For this reason, more perhaps than most countries, we need good critics. We need someone with knowledge and sensitivity who will stand up again and again and say, 'No! This is not for us. We want and need a mind of our own!'

THE NEW LORELEI

What is this new
Restless movement
This mood so strange
Fresh in our day?

Words will not convey
My feelings
Time and logic
Just won't obey!

Stirred the might
Of imperial brain
Our hearts run after
In a leap!

Design and form
In all our being
Is waking now
From ancient sleep!

An awareness without
Equal
Are gyrating through
Our senses!

Gone are fears!

Gone is shyness!

A grand passion burns within us
A passion wild
Erupting form!

In its quaking there is power!
So much power in its storm!

A new freedom leads our way now!
How tremendous is its tide!
O to run all limbs!
All spirit!
Towards the open spaces wide!

To be live!
To sport our freedom
In breakouts of searing passions!

O to lose somewhere
Our fetters
In a whirlpool of sensations!
To wait no longer!
Any longer!
This is our course!
This is our life!

Awake my friends!
Awake and wrestle!
We have the cake!
We have the knife!



YOU
and the
DENTIST'S
SURGERY

FAUAF IS COMING SOON!



Photo by Wayne Davies

You go in. A tall, willowy blonde stands in the doorway . . . she is wearing a white coat which makes it all seem so cold and clinical. "Good afternoon," she says, with an inscrutable look on her face. "Hullo," you say, from the wainscot. "What can I do for you?" she quizzes. You know she knows why you are there.

"I've come to get rid of this thing," you say. She asks: "Have you saved up the money?" You pay your three dollars (very reasonable) with no questions asked . . . She shows you into the surgery . . . The dentist is holding an instrument. You look surprised. This is not what you expected . . . The dentist is a man!

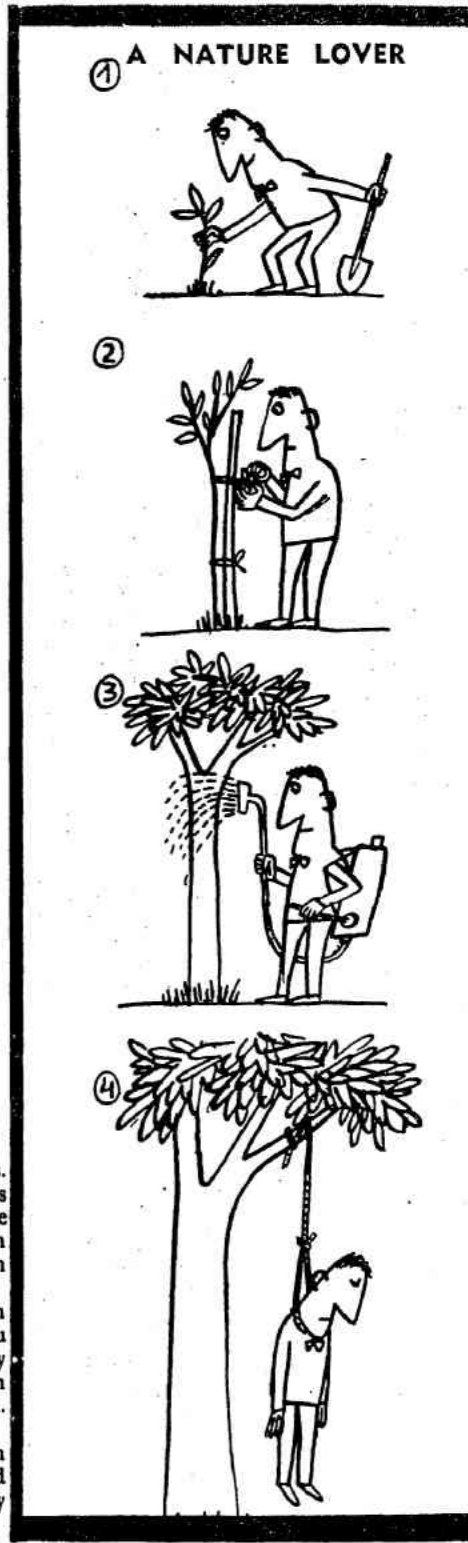
You recline in a sitting chair. He turns a huge light on you. You feel the heat pricklings of lust and desire. He pumps you up. He is beginning to pant (the chair has an old, slow foot-pump). He asks you if you want an injection. You get the fix . . . Immediately a thousand tom-toms with naked breasts and sordid toe-nails beat out a rhythm on

your brain. The room fills with silken thighs and Mau-mau terrorists. Besides this, a small part of your mouth begins to feel numb . . . He starts to pull . . . The woman in white swims around in the background . . . There is something wrong; the tooth is as slippery as though coated with vaseline . . . The woman in white rushes forward and sprinkles it with talcum powder, all with no pretence of passion . . .

It is all over in minutes, with no pretence of passion . . . The woman in white calls out: "It's a bicuspid," and throws it under her pillow. You feel neither elation or joy or happiness or ecstasy. You know a fully licensed bricklayer who admits that he has fallen in love with his teeth—the whole rotten thirty-six of them. But it cannot be like this with you. You are glad to be rid of it . . .

The author of this article (me) knows a man who took out his own tooth with a sewing needle. He stood on one leg in a toilet bowl and tied a small bag of feathers around each ear. He tells me it was very painful.

—GRAEME SMALL





INSIDE CHINA:

That little bit of extra information: honi soit interview Mr. Chris Tennant, Med. student and a recent visitor to China.

Q: Mr. Tennant, we in Australia have heard a great deal about the Cultural Revolution—what really is the Cultural Revolution?

A: To understand what the Cultural Revolution is, you have to know a bit of general history. For over 15 years up to 1949, Chinese Communists fought the Kuomintang, the representatives of the capitalist bourgeois classes who had exploited the peasants and workers in a truly feudal system. This fight was successful and the class was abolished.

After 1949, a new privileged class, a meritocracy, emerged. These were the people in the party who served on party committees, etc. However, as generally happens, such people become "corrupted" and complacent because of their power.

Although such complacency may be accepted in the West, it is intolerable in the revolutionary China. For example, through the influence of their parents, sons and daughters of party members and officials are admitted to good schools and universities far more easily than children of workers and peasants.

A large number of party members are guilty of this, using their party positions not for the benefit of the people but to advance their own self-interests. These party officials in the universities, schools, factories and communes are known as "revisionists". They are "revising" the Communist line accordingly to their own criteria.

Q: How did the Cultural Revolution start?

A: For several years before the Cultural Revolution actually started, there were rumblings of discontent from the workers and peasants against this privileged party class which I described above.

Finally this general discontent evolved into specific criticisms of several party officials in the universities in Peking. The revisionist section of the party attempted to suppress the criticism by force. For example, at Tsing-Hua University these revisionists headed by Lui Shao-chi sent a "work-team" into the University. Mao-Tse-Tung at this time was absent from Peking. A work-team consists of 500 party people who take over control of the University and introduce regulations to suppress criticisms by students. Rallies had to have the approval of the work-team; posters could not be put up without proper authorisation; information concerning the family background of the students was used to smear them.

Gradually, the student body reacted against this suppression and the Red Guard organisation evolved.

This kind of suppression occurred in many institutions, with the same results.

When Mao-Tse-Tung returned to Peking from Wuhan, he gave his support to the Red Guards which rapidly spread throughout the country, so that now at least 95% of high school and university students belong to the movement.

Bodies with aims identical to the Red Guards—that is, to break down the privileged class of revisionists—grew up in the factories and communes and are called "Revolutionary Rebels".

Q: How do these Red Guards and Revolutionary Rebels go about their work? We hear a lot about their violence.

A: First, violence is not used by the Red Guards and Revolutionary Rebels. The newspapers in Australia are rampant with stories of violence, most of which are completely unfounded. We were freely wandering the streets of Canton on the day the press reported mass riots between Red Guards and the People's Liberation Army. There was no rioting. The struggle is purely an ideological one.

Let us say that the Revolutionary Rebels decided to take over their factory from a revisionist, self-seeking factory manager, generally a party official. For a period of two to three months he will be criticised by means of posters put up by the factory workers. If he has not reformed his ways by the end of this period, a committee of Revolutionary Rebels may be set up to supervise him. He will also be brought before the people at a mass rally to reply to the criticisms made of him.

Previously, humiliation (i.e., the wearing of dunce's caps and placards around the neck) accompanied this procedure; but now they merely stand on a platform with bowed heads.

If he does not reform at this stage, he will be relegated to being a simple worker, and his place as factory manager taken over by his former assistant. The masses as such do not take over the technical management of the factory.

Q: That's all very well—but how can you explain the constant reports of violence?

A: First, there are only 14 Western journalists in China, and they are all in Peking. Of the 14, only one can read Chinese. And he gets his information from reading the wall posters—not a very reliable source of information. It is difficult to say what is going on in another province in China when you are a Western journalist stationed in Peking and unable to read Chinese. Minor skirmishes between the Red Guards and their opposition may result after heated discussion; these skirmishes rarely go beyond first fights.

However, for propaganda purposes against these revisionists, these fights are often exaggerated by the Red Guards themselves in their posters. Moreover, they use revolutionary language to describe events—"we seized power in the factory yesterday". I described to you what "seizing power" means—the peaceful disposition of the manager. But imagine how a Western journalist would react when he hears of workers "seizing power" many hundreds of miles away.

Hence one small event will be boastfully exaggerated by the Red Guards, then grossly exaggerated by the Western journalists in Peking, and then magnified out of all proportion by the press in Hong Kong. By the time the news of a factory take-over reaches Australia, it's a violent and bloody battle involving thousands. This, of course, is just not the case.

Q: Would you say then, Mr. Tennant, that the average Australian's view of China is misguided?

A: Unfortunately the majority of Australians view China with apprehension. This is quite natural considering the press reports we read. The Chinese people feel nothing but friendship towards Australians (although they consider our Government to be a "lackey of U.S. imperialism") and whenever I mentioned the average Australian's fear of China, I was met with a look of surprise and laughter. Most of them thought I was pulling their leg.

BLOOD AND IRON IN WEST IRIAN —

ALAN D. GILBERT

Aircraft flying low, and the screaming destruction of air-to-ground missiles shattered the silent blackness of the tropical



night. In the villages of Amban, Pami, Mandopi, Muni, Sawbeba, Muiri and Prati terror and death and bewilderment reigned. It was about three o'clock in the morning of January 5, 1967.

This was not Vietnam. No horrified protests have come from Russia, or from the African States, or from the West. The aircraft were Indonesian; the villagers were West Irianese or, as they prefer to describe themselves, West Papuans. Their crime was that of active dissatisfaction with the Indonesian administration under which they had lived since their "liberation" in 1963 from Dutch colonialism. "People aren't happy", a Sorong resident told a visiting journalist last August. "Too many soldiers, too many regulations, too many

THIS year the newly-formed University of Papua and New Guinea offered its first degree courses in Arts and Law. Local reactions varied from welcoming to anti-intellectual. As the April issue of *The Pacific Islands Monthly* put it (p. 13):

"In Port Moresby, members of the House of Assembly sniffed somewhat as the South Pacific's first university ... opened its lecture rooms ..."

There was suspicion in the House "that New Guinea was getting something that it didn't need now, and which would turn out to have cost a lot more money than anybody had admitted. And which would be filled with great numbers of over-paid academics forcing radical ideas into black skulls not ready to receive them."

Members commented, to each other more than to the record, on the numbers of professors and lecturers now to be seen loping around Port Moresby and meeting in select groups (easily identified, as it was said, by their informal dress), and on the number of young men now inquiring into this or that bit of territory history for some thesis or other.

Port Moresby, it was pointed out, had become more ivory tower than ever, and soon would become bloody impossible.

Whatever its part in making Port Moresby bloody impossible, the University has problems enough of its own. Geographically, it is in the bush, in the middle of a valley seven miles from Port Moresby. Present accommodation is largely temporary because of great haste in planning. The Interim Council first met less than two years ago, and the Vice-Chancellor, Dr. J. T. Gunther, took up duty only last year. But at least classes are no longer held in the pavilions of the Port Moresby Showground, and full-time students now live in comfortable halls of residence. Classroom facilities, in fact, are superior to those in many Australian universities. Demographically, it would also appear

ESSAY IN A FOG: PARTICIPATION

This is the second Article written by Mr. Connell demanding more student and more staff participation. Mr. Connell works with the SU Dept. of Government.

STUDENT PARTICIPATION in university life. It is an old cry and a new one. Standing for an old tradition and for an immediate, personal issue. And involving a philosophy of social action and an approach to experience.

It is an old cry and an old tradition because higher education is old, historically, and because student participation was built into the very conception of higher education. A university education meant personal participation in a scholarly community. Students lived with, argued with, listened to, debated and judged, the scholars in the fields they were interested in. The academic community was tangible, visible, close-knit—and small.

That was when university students were a tiny minority, an elite-in-training. That is not now true. It is now becoming a mass affair, and justly. We have passed the stage of universal primary education; we are now in the stage of universal secondary education (of a sort); we are

moving towards the stage of universal tertiary education.

This is a social upheaval, inside and outside. Outside the university it is beginning a recast of the whole status system. Inside, the pressure towards mass higher education has already blown the old universities apart. We live among the fragments. And that is the reason behind the new cry for student participation and the reason it must find new forms.

The reaction of the universities to a mass clientele has been mainly a defensive one. The 57 varieties of scholars have attempted to preserve their 57 disciplines in much the forms they have known before. Research, criticism, synthesis, the life of the disciplines, goes on as before, conducted by the scholars, for the scholars. The disciplines as social groups have required a steady small inflow of academically motivated people for their preservation. The universities have simulated the old conditions by segregating an internal elite of honours students and graduate students. They are the recruits for the disciplines who have personal contact with the scholars, debate with them, etc., according to the old recipe.

The mass of students are not catered for in this way. They are fitted in to the university behind, below, beside, the scholarly community, but always outside it. They are supplied tins of pre-processed, sterilized

threats. There'll be trouble soon if we don't get food and clothing soon." And among the educated elite there were growing fears that Indonesia would fail to honour the 1962 agreement by depriving the people of West Irian of a meaningful "act of choice" in 1969.

Late last year the official Antara news agency in Jakarta announced that army paratroopers and navy marines would be used against a clandestine "Free Papua Organisation" in West Irian. The result was the massacre of January 5. Since then Indonesian officials have admitted that action was taken against the "rebels." It was a "minor affair", according to Adam Malik, the Indonesian Foreign Minister, who recently defended it as a "response to the will of the majority of the West Irian people."

There is some evidence, however, that opposition to the Indonesian administration is more serious than Malik's comment would indicate. There is a West Irianese "President in Exile"—a Mr. M. W. Kaisepo—and a nationalist organisation with

some financial support in countries outside West Irian. And a letter sent recently to members of the United Nations tells of continuing resistance in north-west West Irian. It describes life under the present conditions in bitter terms. "... we feel ourselves prisoners of an army of occupation," says the writer. "In the case of the least insinuation—especially where the plebiscite is concerned—we are thrashed and imprisoned." He discloses the existence of a guerrilla force, more than two thousand strong, determined to resist "till we meet our death." And of Malik's "minor affair" he says: "more than two thousand members of the population were killed."

Certainly neither version of the present situation could be accepted as accurate. The truth, which may never be known, lies somewhere between the two extremes. But there is sufficient evidence of "blood and iron" methods to make us pause and consider Indonesia's claim of a few years back to be the champion of the New Emerging (anti-colonialist) Forces.

THE UNIVERSITY AND NEW GUINEA

to be a bush university. Many students describe their parents as "Villagers" or "Subsistence Farmers". The villages they come from are far from civilisation. But this is misleading. In fact, most students represent a second or third generation of literacy in their families, which are among those strongly influenced by missionaries and the Government.

Nearly 40% of the 81 first-year students are Australians, moreover, and some of them are studying full-time. What deficiencies there are in cultural background have proved to be far less important than intelligence, intellectual flexibility, and eagerness to learn. There is an embarrassing lack of student apathy. The student newspaper, "Big Ed", has already published two issues.

Students are on the average somewhat older than their Australian counterparts. In First Year, there are roughly equal proportions of students aged 17-20, 21-25, and over 25 years. In the Preliminary Year, which is a sort of Matriculation-on-campus, 10% are 15-16, 45% 17 or 18, 33% 19 or 20, and 21% 21 to 27 years of age. The great majority of these students are Papuans or New Guineans, although there are a few from the British Solomon Islands.

Perhaps, only in the statistical sense, female students are at a disadvantage. Of the 184 full-time students, only 18 are girls.

Intellectually, the University is anything but a "bush" university. Some of its courses could be profitably copied by Australian universities. All Preliminary

Year students, for example, must study the "History of Science and Technology", which provides an understanding of the concepts basic to both the sciences and the humanities. There is also an embryonic post-graduate school, with vast potential for research. Already there are M.A. and Ph.D. students enrolled. The Australian National University has an area of 27 acres on the University site where permanent buildings will be established for the New Guinea Research Unit.

In Australia, the universities are secularising influences upon what is largely a secular culture. In Papua/New Guinea, by contrast, most students are conservative Christians, and the impact of secular study is likely to be more profound. A few weeks ago many students were refusing to accept the theory of evolution. Conservative religious beliefs will certainly be modified by some students in the next four years, and belief itself may be lost by others. This is no small matter in a society where the Christian faith is still strong.

In Australia, ideas expounded at universities are often irrelevant to the running of the country. In Papua/New Guinea, those same ideas have revolutionary potential, and they could well determine the nature of government after Independence Day. The politicians who describe the University as an ivory tower have nothing to fear if that is all it is. But there is reason to believe that ultimately it might make things bloody impossible for them.

by S. FIRTH



AUTHORITY IN THE CHURCH

AUTHORITY IN THE CHURCH,
John L. McKenzie, S.J. (Chapman, \$3.90.)

MOST Australians, whether Christian or non-Christian, are aware of the problems of authority in the Catholic Church through the public debate on the pill. The dilemma facing the hierarchy is acute: whether to heed the growing volume of theological and philosophical opinion which holds that the official attitude to the pill is untenable, and if so how to effect the change without appearing to have repudiated "immutable Catholic doctrine". The dilemma of the laity is no less acute: whether to follow the voice of authority embodied in the hierarchy or to make a personal decision in conscience to disobey this authority. This has precipitated what is currently referred to as "the crisis of authority" in the church, which appears to embody a confrontation between individual conscience and hierarchical authority.

The issue, while peculiarly Catholic, is of special importance to all. In an age of totalitarian societies, of the growing power of the state in Western democracies, of wars of attrition such as Vietnam, and of limited and total conscription, the rights of conscience need to be carefully defined, clearly stated, and strongly upheld. That many of those in authority in an institution as influential and powerful as the Catholic Church can deny these rights should be a cause for concern to more than those Catholics involved in the debate. The implications of the debate will permeate Australian society on all levels for many years to come. One need hardly point out again the example of those German Catholic bishops who gave explicit moral support to Hitler's wars, nor that of the German conscientious objector who was refused the Last Sacraments by his parish priest because he was seen to be acting against the Church's official line.

At least one member of the Australian hierarchy has no doubts about the question. Cardinal Gilroy, in his Advent Pastoral Letter for 1966, stated bluntly:

In present circumstances there is a grave error, widely promulgated and proclaimed, and apparently receiving a good deal of support. This error sees the individual conscience rather than the teaching

authority of the Church, as the decisive judge of what is right or wrong in matters of faith and moral conduct.

Rather than debate Cardinal Gilroy on the respective spheres of conscience and authority, one may well point out that many Catholics would have a different understanding of what constitutes the "teaching authority of the Church". In this context, McKenzie's book is a valuable contribution to the discussion on authority. The study consists of two parts, an investigation of the nature of authority in the Church as revealed by the New Testament texts, and a series of reflections on the exercise of authority in the Church today. The results of the New Testament investigation are illuminating. McKenzie argues that Christ's teaching was strongly anti-authoritarian, that Christ left no explicit instructions on how the Church was to be governed, but that he was most explicit on how the Church was not to be governed. The Church was not to be ruled on the model of secular power and authority, but was commissioned to find new forms and structure for a new model of human association—the community of love. This involves, as it is worked out by the Church of the New Testament, an entirely new concept of authority.

For the early Church, authority is not "government", but "service", a term McKenzie notes as having strong overtones of subjection and servility. In particular, it is anything but institutional, rather a function of love, directed to particular persons. Peter's position in the early Church is not absolute, but a form of leadership exercised in a collegial relationship to the other officers of the Church. Authority in the Church is neither the head of the Church, nor its unifying principle (these are, respectively, Christ and the Spirit), but merely one of the numerous functions of the Church, whose primary function is the proclamation of the Gospel; and while teaching involves the explanation of the Gospel, it is "not proposed with the imperative necessity which belongs to the Gospel alone".

This is the most stimulating section of McKenzie's book and the reflections which follow have a familiar stamp. He points to the exercise of power in the Church, to the excessive concern for prestige and influence, to the tendency for the Church to become organisationally orientated, to the hierarchy's tendency to identify themselves with the Church, and to fear and stifle expression of unorthodoxy and dissent. McKenzie's important contribution is in revealing that the confrontation between conscience and authority is not a question of competing claims but a matter of a poor understanding of authority by hierarchy and laity alike. Were the Church to be true to the image of authority presented by McKenzie, one could hardly envisage clashes of the kind to which Catholics have long been accustomed, nor would the hierarchy hesitate to uphold the claims of conscience out of fear that

(Continued on page 9)

intellectual food to swallow or spew as they see fit. Most of them swallow, and go; passing out the other side of the university unchanged as persons by what they have met here.

Why? Mainly, numbers. There is just no way, within traditional conceptions of academic life, of incorporating large numbers of students in the life of an academic discipline. The university deals in bulk by establishing routines and passing its thousands of students through these routines, the undergraduate pass courses. A rough judgment is made of what most students are likely to be able to absorb; the material is presented in a standard way; the amount of absorption is measured by standard tests and examinations.

This is a feasible way of handling students in bulk, and most of them, knowing no better, take it for a university education. It is not. Two differences: 1. The students are presented with some results of enquiry in the discipline; they are not brought in contact with the raw processes of enquiry, and do not experience the discipline as a living activity. 2. The students are given information and interpretations according to a pre-determined plan; their university course is something which is done to them more than something which is done by them.

The bulk of university courses are pre-determined patterns of things to be learned, skills to be acquired. Planned apart from the students, run as a sideshow of the academic discipline, conducted under pressures of time, space, equipment, and teaching manpower. No wonder that they rarely engage the students personally; no wonder that the students search out exam-dodges, skip their reading, look for minimum passing standards. The patterned teaching very rarely impinges on their own experience of the world. Its content is largely irrelevant to them as persons.

The demand for student participation is understandable, coming from students who wanted and expected that their university education should be a significant experience. All along the line, they are left out in basic ways; the important decisions which affect their university life—course content, course structure, administrative arrangements, etc.—are made by other people. Benevolent, no doubt; experienced, certainly; but other people all the same.

The students who diagnose a need for a different degree and quality of student participation are not simply annoyed about specific administrative decisions, such as increased library fines. They are reacting to the whole character of university life.

And their view is based on the old understanding of what a university education should be. That it is a matter of the quality of experience; and that experience is developed and modified in the course of personal participation.

Personal participation is no magic formula: it is a complex matter, it has its problems. The meaning of it is engagement of the whole person in interaction with others—not just the surface parts of the person involved in playing a role. And it extends far beyond the boundaries of formal education. Making love, when it is more than casual, is a matter of the whole person, of giving privacies and depths, of committing parts of the person usually withdrawn, of handling fears and habits, of acting in naked contact with the core of another person. An American poet wrote:

Who with his lover's real presence
has talked,
And enacted his lover's least speakable thought,
He will find out what it is he has sought.

We give more than we expect, and get more than we give. Because of the giving, personal participation directly modifies the fundamentals of our experience, which in all other forms of contact are insulated. This needs trust, and real trust is very rare

in the university situation. Most of the contacts in university life are contacts of parts of persons, and unimportant parts at that.

This is why much of the real education that does occur at the university has no connection with the formal courses. In some societies, among some groups of friends, during explorations in love, some students find that they do commit themselves personally, and their experience of themselves and their world is changed. There are some teachers, a minority, who make a real attempt to achieve this in their courses—particularly, some teachers of literature. What they do achieve is totally unmeasurable by exams, and totally unsaleable in the job market; but it is real. They and their students do speak the unspeakable, fleetingly, and they are changed.

I don't know how you can do this for a whole university. I do know that it is sometimes done. Most of the university's activities are unbearably bland. Teachers talk with their lips; students listen with half an ear, watching the bird in the mini-skirt three seats away. Patterns float through the air, and out the window leaving the people in the room untouched, the depths unchanged.

Robert CONNELL

AROUND CANBERRA

ON THURSDAY, APRIL 20, an audience of about 100 students and members of staff attended an informal talk by Professor Henry Mayer of Sydney University's Department of Government which had been arranged by the A.N.U. Historical Society. Mayer's subject, "Australian Intellectuals and Politics", was the sort of nebulous subject on which Mayer, apparently thrives. From the start, Mayer's aim was to stimulate his audience into attack of the somewhat questionable succession of hypotheses with which his argument was linked.

In his opening remarks, Mayer worked towards a definition of the term "intellectual." He stated firmly that an intellectual should not be thought of as synonymous with a scholar or academic; in fact, in Australia, professors are largely anti-intellectual. Mayer, like Camus, settled on the definition of an intellectual as "someone whose mind watches itself."

He then proceeded to identify the three characteristics of intellectuals most commonly found in literature about intellectuals. Firstly, intellectuals are recognised for the stress they place on knowledge and ideas for their own sake; secondly, intellectuals are expected to be illuminating by their reference to a wide range of ideas, as compared with a devotion to a single idea; and, finally, intellectuals see themselves as guardians of basic values, and thus anti-institutional. His comment has a disruptive effect because, as an intellectual, he is demanding a justification of actions in terms of general rules beyond the rules of habit and authority.

Moving on to his real subject matter, Mayer's main proposition was that, because of Australian additions, it is impossible for an Australian intellectual to be effective in Australian politics. He maintained that, if an intellectual attempts to act as an intellectual in Australian politics, he is likely to become ritualistic, and his protests are likely to be of a moral kind, as for example comments on Vietnam. An intellectual in Australian politics is only effective as a manipulator of symbols—as a propagandist. As such he can take one of two courses. He can enter into futile discussions with other symbol-manipulators at teach-ins, conferences etc., which amounts to pseudo-intellectualism; or he can go to the masses, in other words, talk to non-intellectuals, in which case he is doomed to self-frustration, for the masses do not respond to intellectual propaganda.

Except in the case of four or five individuals who had made sacrifices as intellectuals (Mayer refused to name them), intellectuals in Australian politics succumb to a peculiar form of commitment by which they either spend their time prophesying impending crises, or else they indulge in spare-time, amateurish comment of a moral kind. Because people think at a general level and in simple emotional terms, and because political issues are becoming more and more technical (such as the question of bombing in Vietnam), comment by intellectuals is becoming increasingly irrelevant. Because most intellectuals do not have access to precise technical information, their comment is simply moral preaching based on what they have read in the newspapers, and thus their comment is no more qualified than that of the ordinary man in the street.

Only those intellectuals who have direct access to the decision-making elite—and they are very few—can pretend to have intellectual attitudes on matters of practical politics. Intellectuals who try to become influential by becoming technical advisers to the government forfeit their intellectualism by becoming servants of the establishment.

Moreover, Australian intellectuals trying to be influential as intellectuals in politics chose the field in which their prospects are minimal—foreign policy. As foreign policy decisions are made by the political elite, the most intellectuals can do is to pressure the government into expounding the reason for its actions.

Mayer concluded that an intellectual, active in Australian politics, can only be effective by ceasing to be one.

Mayer was met with a barrage of questions, but hardly with the sharp student criticism to which he is accustomed. Mayer had given a propagandist talk of the kind he had referred to, but virtually had to invite someone to tell him so!

S.R.C. NEWS AROUND CANBERRA

A report of an informal meeting of the S.R.C. President with the A.C.T. Commissioner of Police, and a plan providing for active S.R.C. endorsement of the arts were the highlights of an April 30th S.R.C. meeting otherwise dominated by financial matters.

The second meeting of this year's S.R.C. was told that the Commissioner of Police had asked President Brooks to remind students that in regard to pranks the police could not be expected to discriminate—in instances where the law was broken, between an excess of good-humour and criminal behaviour. In particular, the police take a "dim view" of outbreaks of flag-filching. It seems that

they are under pressure from the Department of External Affairs which, in turn, is responding to complaints from sensitive diplomats.

Of perhaps more immediate interest is the "Gascoigne Plan for Greater Art in the University" which will be placed before the student body at a special General Meeting some time in second term. The plan requires the S.R.C. to allocate a fixed proportion of the Students' Association fees to an Art Fund, to be contributed to by the Administration on a two-for-one basis, and disbursed by an Advisory Board, with student representation, in purchasing works of art. Secretary Gascoigne, whose creative impulses fathered the scheme, suggests that one per cent of all income be allocated. With Administration co-operation as planned, this will mean a fund of \$600 p.a. At the General Meeting, then, students will be asked to vote away approximately \$200 of their S.R.C. fees so that the S.R.C. can begin "bringing culture to the savages" by "stepping out of the Cultural Dark Ages", as Gascoigne so disarmingly puts it.

Gascoigne's criticism of P.A.C. finances was rivelled by Don Moore's suggestions concerning the \$4,000 "Woroni" budget. Moore suggested that the student paper be made self-supporting by increasing the advertising content. In reply, Treasurer Bail said that not only would it require half the paper to be advertisements, it would also be extremely difficult to raise that amount of advertising. To expect "Woroni" to be self-supporting would be to expect of it more than any other Australian student newspaper.

THE A.N.U. SURVEY.
THE QUESTIONNAIRES for this survey were circulated in September, 1966, to a random 10% sample. Response rates per faculty were as follows:

Arts	35
Science	19
Law	4
Arts-Law	6
Oriental Studies	1
Economics	9

At one stage it had been hoped that the data could have been fed into the computer, and a series of cross-correlations worked out. In fact the questionnaire had been drawn up with this in mind. For instance, there may have been a difference of opinions between pass and honours students; between students who had had a record of failures, and those who had passed all subjects attempted. However, all this information had to be wasted.

The detailed question on lectures and tutorials (nine mutually exclusive alternatives, asking whether more tutorials, less lectures, etc., were desired) was an attempt to reach some specific answer on which recommendations could be based. However, with such a small response, splitting up the sample on such a basis was an abysmal failure. However, the overall trend seemed to indicate to be that more tutorials were needed.

Some interesting facts did emerge; for instance, on the question that dealt with causes of failure—poor teaching standards, heavy work load, or personal reasons—proportionally more Science students gave a heavy work load as reason for failure. This ties in with a statement made by Professor A. G. Ogston at a Teaching Seminar in February, "Science students do not have time to think." (Canberra Times 22/2/67).

In dealing with lecturing standards, 65% answered yes to the question as to whether printed notes could be used as a substitute for lectures, although 50% of them did not regard this as preferable to lectures.

Anyway, as it stood, 50% of the respondents rated their lecturers, on the average as good, but less than 25% had no complaints. Delivery was faulted far more often than content. Tutorials are of course more subject to individual variation than lectures, and hence the "good, bad, indifferent" system was useless. I regret using this type of classification because it imparts to the results a meaning which might not be present in an ABCD making scheme. I do not think that because 50% of respondents say that their lecturers are good, this necessarily means that there is no room for improvement, even though this may be implied.

Hence, although this survey was not a total success, I think that there should be further investigations into lecturing standards, work loads and associated problems, and with this in mind I again bemoan the fact that the Education Research Unit will be dealing with theoretical problems, as I feel that a remedial unit, to which reaching staff can resort for advice, has an essential place in the university of today.

This is not a sensation-seeking article. It does not give information on the latest "in" hallucinations. Mr. Chappell offers a harsh but clear-sighted view of the prospects facing a drug addict in Australia.



Introduction

At the outset I realise that the title is most inadequate, for the law has, by itself, as little chance of controlling drug abuse as it has of controlling crime. The problem of drug abuse is not purely legal, or even medical, or psychological. It is a complex pot-pourri of all these things, and more.

There is a disturbing tendency in Australia, not only among lawyers but also law enforcement officials including policemen and judges, politicians and others, to approach the problem of drug abuse almost entirely from within the legal framework—the framework of the criminal law. This approach is one which sees drug abuse as an evil akin to crime, an evil which can be most effectively suppressed by the creation and imposition of penal sanctions. The automatic response to an increase in drug abuse is simply to increase penalties for drug offences, the theory being that the more certain and severe the punishment, the more effective it will be as a deterrent.

The United States Approach

The apotheosis of this approach can be seen in the United States. Confronted since the beginning of this century by an ever-growing problem of drug abuse, the punishment for drug offences has become more and more severe. Punishment now takes the form of mandatory minimum terms of imprisonment, increasing in length with repeated offences. In addition, the drug offender is made ineligible for suspension of sentence, probation and parole.

No unified control exists over the problem of drug abuse in the United States. Instead, responsibility for control is divided, in somewhat vague terms, between the Federal and State governments. At present, under Federal law, the mandatory minimum prison sentences for offences involving the unlawful sale or importation of narcotics and marihuana are five years for the first and ten years for the second and subsequent offences. In the case of offences involving the unlawful possession of narcotics and marihuana, the mandatory minimum sentence is two years for the first offence, five years for the second, and ten years for third and subsequent offences. Suspension of sentence, probation and parole are prohibited for all but the first offence of unlawful possession. State laws in the United States contain comparable penalty provisions.

The presence of these Draconian penalties is said to have had some influence on the level of drug addiction. It has been estimated, for instance, that in 1910, when opium was legal, America had between 400,000 and 600,000 addicts. "Today, taking into account the population rise, this would mean over 800,000 addicts—a figure far above any estimates of the present situation."¹ The failure of the United States approach "has been that this has been achieved at a huge cost in human suffering and in forcing addicts to become criminals in order to buy their illicit supplies."²

But despite some success with extremely severe penalties, the use of and traffic in narcotics and marihuana in the United States seem to be increasing. Meanwhile, the unfortunate few who have been swept into the net of the criminal law for drug offences serve on the average 7½

years in prison. In 1965, almost 4,000 persons, or 18 per cent of all offenders in Federal prisons, were serving sentences for narcotic and marihuana offences.

(1) Observer, 26th February, 1967. Drugs, p. 21.
(2) Op. cit. supra.

In the U.S.

The American approach to the problem of drug abuse has been subjected to severe criticism, not the least from within the United States. These criticisms have recently been reinforced by those of two high-level committees who have considered the problem of drug abuse. The first of these was the President's Advisory Commission on Narcotics and Drug Abuse which reported in November 1965. This Commission, and the President's Commission on Law Enforcement and Administration of Justice, which released a provocative report in February of this year on "The Challenge of Crime in a Free Society", have recommended substantial changes in the mandatory minimum sentencing practice. Both Commissions stressed the undesirability of treating all narcotics and marihuana offenders alike. They felt that offences should be graded into at least four groups based on their seriousness. These groups were:—

- (1) For the smuggling or sale of LARGE QUANTITIES of narcotics or the possession of LARGE QUANTITIES for sale, offenders should still be subject to mandatory minimum sentences.
- (2) For the smuggling or sale of SMALL QUANTITIES of narcotics or the possession of SMALL QUANTITIES for sale, no mandatory minimum sentence should be imposed.
- (3) For the possession of narcotics without intent to sell, the sentencing judge would have a full discretion, as he would in
- (4) All marihuana offences.

I have dwelt in some detail with the American approach to the problem of drug abuse because I think it provides a valuable example of the approach we

THE LEGAL CONTROL OF DRUG ABUSE

by Duncan CHAPPELL

* B.A., LL.B.(Tos.), Ph.D.(Conflab.), Lecturer-in-Law, Institute of Criminology, Sydney.

should not try to adopt in Australia. Yet the official attitude so far to our own problem of drug abuse shows, in my opinion, every sign that we have failed to learn from America's admitted mistakes.

Like the Americans, we have fragmented control over the problem of drug abuse. This fragmentation, with its associated vacillation and confusion, is the result of the Federal system of government which we share in common with the United States. No clear demarcation is made of responsibility for the control of drug abuse. Technically, the Commonwealth government in Australia, under its customs and excise powers, controls the importation and exportation of narcotics and other drugs into the country. Commonwealth Acts place a total ban on the importation of certain drugs such as heroin, opium prepared for smoking, and marihuana. Broadly speaking, the maximum penalty, at present, under the Customs Act (S. 231, 233B) for smuggling or being found in possession of these drugs is a maximum of two years' imprisonment or a fine of up to \$1,000. Last week it was announced that these penalties were to be increased. I believe no details of these increases were given. However, it seems likely that the importation, exportation, manufacture, production, possession, sale and offering for sale of these prohibited drugs will be made indictable offences. At present they can only be dealt with summarily, i.e., before a magistrate. Conviction on indictment will probably be punished by a maximum fine of \$4,000, or imprisonment not exceeding ten years, or both, and a sum-

mary conviction by a maximum fine of \$1,000, or imprisonment not exceeding two years, or both.

So much for the Commonwealth's responsibilities in this area. Once prohibited drugs are within the country, State governments become largely responsible for their control, and for the provision of facilities for the treatment of persons dependent upon drugs.

Again, the emphasis in State control over the problem of drug abuse is upon the criminal law. Each State has its own penal provisions to tackle the problem. While some uniformity has been achieved in these provisions, they are contained in a multivarious array of statutes dealing with police offences, crimes of a more alcoholic, food and drugs, dangerous serious nature, mental health, poisons, local government.

In New South Wales

Take New South Wales, for instance. At present there are at least five Acts which deal with some aspect of drug abuse. The situation should be improved somewhat when the long-awaited Poisons Act of 1966 is brought into effect. Latest advice suggests that this will be in June of this year. This Act seeks to consolidate a large number of provisions relating to the regulation, control, and prohibition of the sale and use of certain poisons, restricted substances, drugs of addiction and certain dangerous drugs.

I do not wish to bore you further by spelling out in detail the various sections of this new Act. Suffice it to say that it is far from being the panacea for the problems of drug abuse which certain people seem to think it is. Let me give you one or two examples of what I think are defects.

1. Firstly, the whole philosophy behind the Act appears to be that the problem to be dealt with is just one more aspect of the general problem of crime. The status of offenders convicted of offences under the Act is not that of a person suffering from some illness but that of an ordinary criminal.

2. Secondly, the Act creates a plethora of offences. This in itself may not be a fault. But I think it is a serious fault that no attempt is made to group these offences according to their seriousness. Thus persons who manufacture, sell, have in their possession, or permit their premises to be used for the consumption of drugs of addiction and prohibited drugs are all lumped together and made subject to the same penalty on conviction of a maximum fine of \$2,000, or imprisonment not exceeding two years, or both. Drugs of addiction and prohibited drugs include heroin, prepared opium and marijuana (Indian hemp). This means, for example, that the manufacturer of heroin, and the addict, are both made liable to the same maximum punishment—surely a gross injustice.

3. Thirdly, the Act creates a new offence of being found in possession of certain restricted substances, such as amphetamines. This offence may be a necessary addition to police enforcement powers, particularly in dealing with young people. But the Act seems to leave a serious gap in our control over drugs such as amphetamines, with their habit-forming tendencies, etc., by not requiring persons who manufacture these drugs to keep records of the quantities produced. People who sell or distribute these drugs are required to keep records. In this way control can be exercised, to a certain degree, over illegal distribution of these drugs. But it will still be possible for quantities of drugs to be taken at the manufacturing stage and be distributed illegally without records revealing this loss.

Having criticised the legal approach to the problem of drug abuse, perhaps I should try to suggest some alternative approach which might be adopted to cope with what shows every indication of becoming a still more serious problem if action is not taken in an effective manner.

1. Let us have a clear and precise statement of where responsibility lies for dealing with the problem of drug abuse in Australia. Ideally, the Commonwealth should, in my opinion, have complete responsibility. We need a unified approach throughout Australia. Alternatively, States should unify their legislation, and share facilities for treatment.

2. The approach should be one which emphasises treatment and rehabilitation, not crime and punishment.

3. Let us place emphasis on civil rather than criminal commitment.

4. Let us adopt an objective approach—more research, less hunches; more statistics, less guesswork.

I suggest that only by some comprehensive approach such as this can we hope to cope with the extremely complex problem of drug abuse. Let officialdom climb out of its legal straightjacket and put on a coat of many colours before it is too late.

Though this letter was written before the trial of Mr. Max Humphreys, it is a valuable document for it throws light on the enormous differences that lie between intra industrial relations as opposed to those found within the University.

industriale

DEAR SIR—The recent petition to the Chancellor to summon a meeting of Convocation proposes, among other things, that Convocation requests the Senate to investigate that the procedures followed by the Proctorial Board in its dealings with Mr. Humphreys were in accordance with the principles of natural justice as applied to an academic situation. In respect to the nature of "natural justice" I draw your attention to the findings of the committee appointed in 1959 by the Federal Council of University Staff Associations of Aust. to report on the Orr case.

This committee consisted of Mr. E. K. Broymbrooke, Reader in Jurisprudence, University of Western Australia; Dr. D. A. T. Gosking, Associate Professor of Philosophy, University of Melbourne; and Dr. D. F. Mackay, Senior Lecturer in History, Law School, University of Melbourne. The full report of this committee was published in *Vestes*, March, 1961, and the following is an extract from this report.

"As we understand the term, there are at least three fundamental elements of natural justice which should govern the proceedings of any body acting as a tribunal."

(1) Nature of the Tribunal

No man should be a judge in his own cause, i.e., any person who has an interest in the outcome of the proceedings, or who is biased against one or another of the parties, should not be a member of such a tribunal.

(2) Treatment of the Accused

The accused person must have notice of what he is accused, and a full opportunity of being heard. He should be told of the charges against him with enough precision and detail for him to be able to refute them if they are false. He should thereafter have reasonable time to study the charges, to consider his reply, and to plan and organise his refutation or defence.

(3) Critical Examination of the Evidence

In order to ascertain accurately the materials upon which its decision is to be based, the tribunal must make a careful and critical examination of the accusation.

Finally, in the memorable words of a former Chief Justice of England, the late Lord Hewart, "It is of fundamental importance that justice should not only be done, but should manifestly and undoubtedly be seen to be done."

For comparison I draw your attention to the application of these principles in disciplinary matters affecting non academic staff in the University. These procedures are set out in the Industrial Agreement between the University of Sydney and the Health and Research Employees' Association of Aust. (formerly the Hospital Employees' Association of N.S.W.) in 1964. The following is an extract from this registered agreement.

★ OFFENCES

Any employee who is alleged to be guilty of an offence that may jeopardise his employment shall be supplied with a copy of the charge or complaint to be made against him as soon as practicable after the commission of the alleged offence, and at least seven days prior to being called upon to answer such charge or complaint. He shall be allowed to give evidence and call witnesses. He may be represented, if he so desires, by an officer of the Association, or by any person nominated by the employee.

DISPUTES

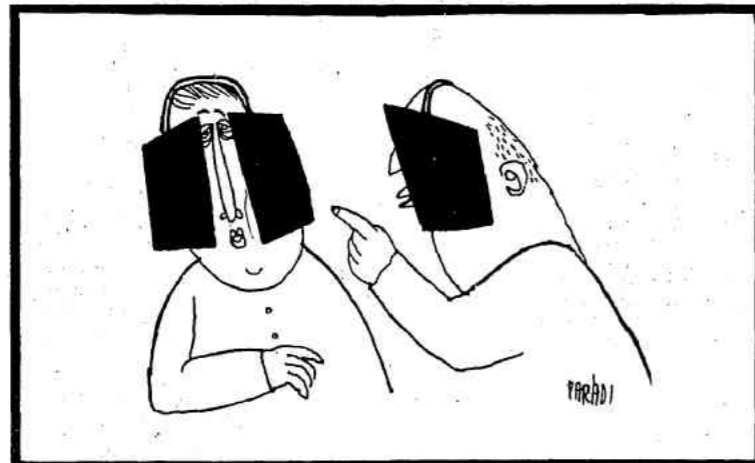
With a view to an amicable and speedy settlement, all disputes arising out of and under this Agreement shall be submitted to a committee consisting of not more than six members, three of whom shall be appointed by the University and three by the Association. Such committee shall have power to investigate all matters in dispute and report to the University and Association respectively, with such recommendations, as it may think right, and in the event of no mutual decision being arrived at by such committee the matter in dispute may be referred to the Industrial Registrar for settlement.

APPEALS

In the event of any employee being dissatisfied with any proposal or decision involving: 1) Promotion of an employee, 2) Reduction in position or pay or status, 3) Termination of employment and 4) Appointment to a new position the employee . . . upon application, shall be supplied with the reasons therefore in writing . . . If the Association is of the opinion that an appeal is justified, the matter shall be referred to a committee consisting of not more than three representatives of the University and not more than three representatives of the Association. An independent chairman shall be appointed to preside over such committee during the hearing of the appeal.

★ Assuming that "natural justice" is an accepted principle for academic staff then this principle ought to apply to the Proctorial Board or any other body exercising authority in a disciplinary situation. That the Proctorial Board follows principled procedures is an issue which stands regardless of a settlement in respect to Mr. Humphreys.

Yours,
Peter Hamilton (Graduate)



Warhani soitharunka, 11 May, 1967 — Sydney

UNIVERSITIES IN THE POST-MENZIES ERA

THE other Wednesday evening the Sydney University Education Society conducted a very successful symposium on and around this topic. Politicians Messrs. Saint-John (Liberal) and Bryant (Labour) and Professors May (Italian) and Phillips (Engineering) presented papers.

While the result was an interesting mixture of politics, philosophy and reality it also provided a depressing illustration of the variety of poverty the Australian university is experiencing at the moment. These poverty are all pervasive in that they include misconception as to the role of the modern university, the poverty of long-term planning for their development and the relative financial poverty in which they are forced to live.

Mr. Bryant indicated that underlying this poverty was the nonexistence in Australia of any educational philosophy. In its place there is a system of habits and that, " . . . conservatism is the essence of education." Professor May strongly supported this opinion in his reference to the present university system. He felt that the present degree system led to intellectual waste, the development of a certain amount of intellectual cynicism and that it developed a certain amount of sheer intellectual bankruptcy and dishonesty.

It would seem that this is accompanied by a misunderstanding on the part of the community generally as to the role of the university within it. Professor Phillips maintained that the university is very much equated with society in that it exists to maintain the community's culture and to teach and develop the community's techniques. However, it would seem that this is not the case in the eyes of the general public.

Mr. Saint-John introduced his address by circulating a booklet containing a table illustrating the extent of total government and Commonwealth Government financial grants to the universities in the post-Menzies era. This is reproduced below.

"THE CONDITION OF THE UNIVERSITIES IN THE POST-MENZIES ERA"

BASIC FIGURES (in millions of dollars) UNIVERSITIES

	Full Triennium	Average Per Annum
(a) Total Programme		
1961-63 triennium (actual)	259	84
1964-66 triennium (actual)	390	130
1967-69 triennium (recommended by A.U.C.)	568	189
1967-69 triennium (approved)	512	171
(b) Commonwealth's Share		
1961-63 triennium (actual)	120	39
1964-66 triennium (actual)	184	61
1967-69 triennium (recommended by A.U.C.)	269	90
1967-69 triennium (approved)	241	80

Mr. Saint-John pointed out that the gap had not been turned off nor had the universities been jilted by the Commonwealth Government. He pointed out that for the last ten years the universities have been receiving the amount the A.U.C. recommended and that it has only been in the last year that there has been any pruning. He blamed the States for the reductions in the proposed grants in that they were not prepared to pay their share and that while the Commonwealth Government was trying to bridge the resulting gap, resources for education were limited.

However, no such explanations help Sydney University in its current financial difficulties. Professor Phillips reminded those present that Sydney had asked for a 13% increase for the triennium 1967-69 in A.U.C. grants, that the A.U.C. had cut this to the bare minimum of 8% and then this recommendation had been cut by the Commonwealth Government to less than 5%. He continued by reminding us that this final figure necessitated the reduction in planned research as from next year, since this smaller increase will be largely if not entirely taken up by salary increases and maintenance.

In this general context Mr. Bryant pointed out that the Commonwealth's share in the university grants for 1961-63 was the equivalent to expenditure on one and a half Tullamarine Airports.

Phil Smiles.

ANY REALISTIC DISCUSSION of freedom in a university will start from the rights that *already exist*, from considering how adequate or inadequate they are, and under what conditions they can be maintained, extended, or lost. Sydney University has in the last thirty years undergone some interesting changes. Before the war the place was fairly paternalistic. The administration counted for little, the God-professors and heads of colleges, mostly quite reactionary and conservative men, counted for much. To have publicly avowed atheism sufficed to mark you as a bolshevik; and students could be, and were, fined for not standing to attention when the glockenspiel chimed God Save The King. After the war a substantial change came over the scene: the students were older, politics livelier, the ranks of the old guard of fuddy-duddies thinner. Major student demonstrations were held for the first time, although they did not become a daily fixture. An atmosphere of comparative freedom and activity without hysteria prevailed into the 50's: God still drew crowds but scepticism was respectable. This period came to an end roughly around the turn into the 60's: there was an explosion in student population, and a spectacular rise in the ratio of administrators to both staff and students. The process of expansion was halted by the imposition of quotas, but the levelling off point left Sydney a mass-university.

The intra-University political situation today is familiar. I will revert only to two features of it. First, the overwhelming bulk of rights enjoyed by any member of the academy exists not in the form of legal safeguards, but embodied in usage and tradition.

The freedom we have is not a matter of what is forbidden or permitted in the laws and by-laws promulgated by the Senate. The legal powers of the governors of the University are enormous, and the powers they have explicitly asserted are not inconsiderable. But what they actually enforce is less; what is *de facto* recognised as legitimate practice exceeds what is written on paper.

This is only partly explained by the fact that the law is usually slow to catch up to reality when reality is changing relatively fast. A more penetrating explanation lies in the character of a University as an institution of learning. That academic usage should not be overburdened by legally secured limitations, that it should be flexible and permissive as only a live tradition can be, follows I think from the very nature of intellectual enquiry as necessarily autonomous. This leads to my second point: the freedom we have is not a typical product of a mass-university; it exists here only as an inheritance from better days when the purpose of universities—free pursuit of the truth—was more nearly realised in practice.

In a mass-university the traditions of a free community of scholars are weakened by a number of institutional factors such as the preponderance of non-academics in positions of decision-making, careerism among the academics, the lack of scholarly interests among the bulk of the students (who really want this place to be a degree-factory), the 'inevitable' de-personalisation and authoritarianism of human relations in a mass organisation. The rights which now exist, exist despite these pressures; they exist because they carry over from times when the pressures were weaker.

What practical implications follow from these facts? First, that friends of freedom will naturally find themselves on the defensive. Their activities will aim at preserving and consolidating what we have. It is not for the first time in history that love of freedom is best manifested in defending and conserving a tradition. The purpose of libertarian activities in university politics under prevailing conditions can best be defined as strengthening a particular permissive usage and discouraging departures from it. This entails regarding the legality of administrative behaviour as secondary, and the spirit of such behaviour as primary. And that is the second practical lesson: concern over strictly legal aspects of disputes about rights is misplaced.

The Senate in most cases has the power to legalise any precedent that officers of the University set, and these officers already have more extensive powers than they currently think wise to exercise. To join issue with the administration in legal terms is to seek to fight them on territory where they cannot be beaten. Equally, reforms in the administrative or disciplinary structure of the administration—such as the S.R.C.'s proposal to seat the student senator on the Proctorial Board—are quite minor. Given sufficient ill-will on the part of the powers that are, the presence of the student senator would make only a marginal difference to actual decisions while lending to the Proctorial Board an undesired aura of impartiality.

in a uni- versity

George MOLNAR

If I am right in arguing that the proper attitude at present is a defensive one, it follows that each invasion of rights, each case of administrative encroachment on established freedom will have to be fought separately, and that in all likelihood the same fight, the same sort of issue, will come up repeatedly. No matter. We will re-fight it each time, not expecting more than pyrrhic victories, nor seeking any guarantees for the future beyond what our continual willingness to kick up a fuss does in the way of influencing the conduct of the administration (or whatever else is the source of the illiberality).

Those who think that there are outstanding issues left over from the Humphreys case are right, but they are issues which can be canvassed effectively only 'next time around'. Questions of the seizure of pamphlets, the physical detention of those against whom disciplinary measures are contemplated, the bringing of blanket charges like 'contempt for authority', and the general question of the limits to the rights of demonstrators—all these questions are for the time being left unanswered. I can't see how they can be other than unanswered. What would an 'immediate settlement' of these issues amount to? A declaration by the Proctorial Board or by the Senate? What difference would that make to future cases? (The actual declaration of the Proctorial Board against 'unauthorised occupation of buildings' is nothing but provocative verbiage.) There are no permanent settlements, no worthwhile guarantees in the form of declarations, and we should not look for them.

Maintaining a tradition, or trying to, is of its nature protracted, unspectacular, boring piecemeal work, where the result of each action can only be gauged by the *future* conduct of those against whom it was directed.

What can we say in the light of this about the way in which the Humphreys case went? Those who concentrated their activities on getting Humphreys off were politically shrewder than is sometimes admitted. The penalty was after all the symbolic centre of the dispute. Political battles tend to crystallize around certain minimal issues which acquire symbolic significance and come to represent the basic clash of political interest and moral sentiment. This may be regrettable but it is a fact of life: politics tends to work itself out in terms of polarities, black and white, in terms of two-sided clashes rather than many-sided ones. (If in a particular case one feels that the issues as eventually understood are

too crudely simplified, one can always abstain, cf. the attitude of Camus on the Algiers issue.)

Humphreys' sentence also represented the most likely issue on which the chief lesson could be driven home: that there are certain authoritarian measures with which they cannot get away if we can help it. Getting the conviction reversed was best calculated to impress people in power with our interpretation of the tradition of academic freedom, and to achieve the aim of making repetition less likely.

The fight against the conviction, besides serving these abstract ends, also had a concrete human point: to get the man back to his livelihood and studies. I believe that all politics in which one can be involved with a clear conscience will be a pursuit of mixed aims: partly abstract, partly concrete. The pure extremes are either sentimentally deluded philanthropy or the de-humanised machine politics of totalitarianism. An honest man cannot have anything to do with either, as George Orwell was often at pains to emphasize.

At the same time many of those who came out against Humphreys' conviction are open to criticism, because we justifiably suspect that it was *only* the severity of the penalty which shook them out of their complacency.

Finicky, fussy, and gutless academics, whether they call themselves liberal or not, have so far forgotten what the tradition of free inquiry is about that it takes a gross injustice for them to see that *anything* has gone wrong, and what they see as wrong is invariably only a small part of what *is* wrong. They are cautious, deferential, conservative, and far too ready to assume that what happened did so only by mistake, oversight, or bungling in a very specific decision. For these people the rule is that unless the attack on liberty is spectacular, no attack is made at all. Their adherence to this rule shows that they have a very poor feeling for freedom.

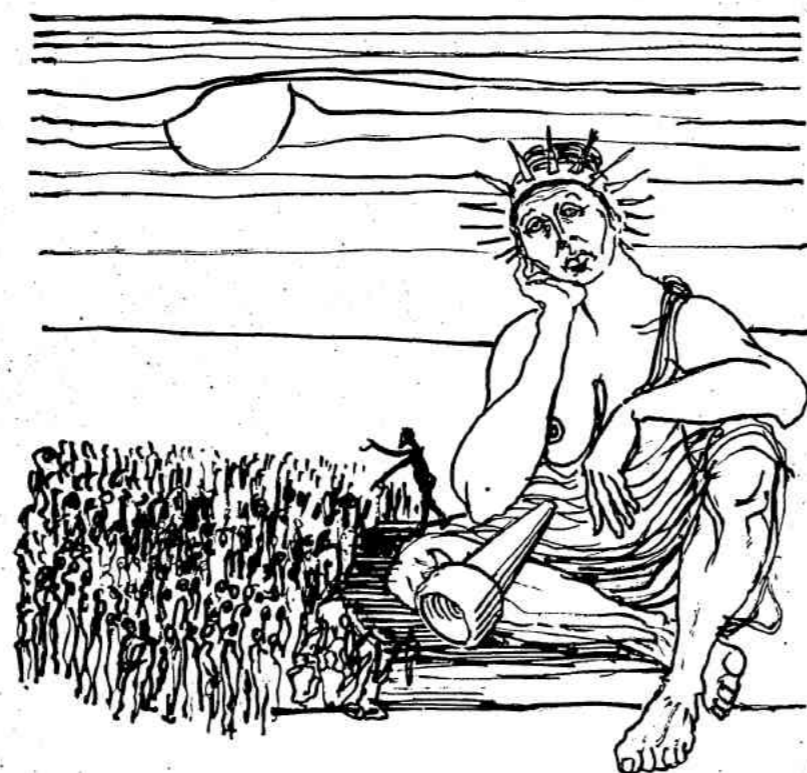
rights and liberty

So far I have mentioned only activities aimed at preserving rights. What of the enlargement of rights? I have said that minor reforms within the existing legal structure are liable to be inconsequential. Can there be major reforms reaching beyond the *status quo*? If these major reforms are to go to the root-causes of conditions presently existing in Australian universities, if they are to affect, e.g. the relations between State and universities, or the consumer attitude of the community to tertiary education, *how* will they be achieved? What form will the struggle for the required political power take? Electing the A.L.P.? Instituting socialism? (How can that help when the very tendencies we deplore are most clearly exemplified in socialist countries?) Before the idea of major reforms of the *status quo* can be seriously considered, we are owed cogent answers to these questions.

In addition to the question of means there is a question of ends: what is the purpose behind these major reforms? Paul Goodman's idea of a 'Free University' is sometimes urged in answer here. I think that the idea of a free university is open to decisive objections. If the free university is envisaged as a separate institution competing with established universities, it will not be a viable organisation. It will not be able to award recognised degrees in non-Arts faculties, and consequently will not get the students, nor the money to provide itself with facilities and pay its staff. If on the other hand the free university is supposed to use the facilities of existing universities, existing parasitically as it were, its existence will clearly depend on the goodwill and toleration of the powers. Can such goodwill be assumed? If yes, why have free universities? Finally, whatever the form of a free university, because of its political origins, its genesis from an atmosphere of political discontent, there is grave doubt whether certain elementary freedoms can be guaranteed in it. I have in mind the freedom of teachers to teach their subject as they see fit. In contemplating the fate of someone who teaches a 'reactionary' doctrine to an audience at a free university, I am led into comparisons with the fate of one who teaches evolution in Tennessee.

In general the aims and objectives of those who think in 'revolutionary' terms, when set beside the program of defensiveness that I have been sketching, seem implausible, unreasoned, and utopian. This remains true, no matter how much we think that their hearts are 'in the right place'.

Mr. George Molnar, philosophy lecturer, known to be a pursuer of a fair personal freedom that does not encroach upon the comfort of others, analyses in this article academic attitudes, using as reference recent Sydney University events.



The Mob

The mob is fickle, once quoth Shakespeare,
and some agree with him.
The people know not what they want,
yet ask for things beyond most powers.
They want a leader and a feeder,
Yes,
to do their work for them.
They do not comprehend of abstract things
and joke when jest is poor.
By following another in style and manner,
they look like sheep and move in herds,
which can be led astray,
and do as bidders bid.
But do they fret or just regret?
Who is to blame for all this now?
Is it our world that is at fault
or is it the beyond?
For this is part of the mystery
you have to solve, yes you,
Yourself.
For I care not you see,
I am part of the fickle mob.

—V. Kapustin.

STOP FLIRTING...

Stop
flirting with me. I am not all that,
see?
Look
at Beethoven was a boarish
bit
and
I half as much like doing
it.
just
cause I look the part
it
means I must?
'cause
mainly I just been doing
it
and
it feels like it happened half a million
times and again and as a matter of fact,
it
was not
in
properly even, mainly.

CALVARY POEM

for Trina.
This is the place. There can be no other.
The sky will bury us before it breaks.
I see the sure cupped hand relax
from taut horizons; the falling palm
will press us earthward until we smother
empty-lunged in an infinite calm.

Here I am witness. I stand here always.
If sometimes the townsmen remonstrate
and call me back to be their magistrate
I have forgotten choosing. It is one
to me now if they knout or praise.
Let flagellant armies march into the sun.

and drag their dead empires behind them:
I am the long sword sheathed in words
forged not for the fencer's prick but for
the double lunge of passion and of pain,
no fall of the city's arid extension
but an edge of silence that must pierce to name.

So touch me again. You make me urgent.
Oh yes, you recognise the wrists.
Don't blame the soldiers. Blind prenatal fists
rivetted flesh to an abstract cross.
Stooped and resentful under the burden
I saw the rippling athletes pass.

But now I am upright. And on this hill
your kiss is all I know of voices,
the fated meeting of forgotten choices.
Wood strains aloud, nails bite and tear,
but I shall be with you deeper still.
You are the meaning of the cross I bear.

ROBERT MOSS,
III/67

OUR POETS STUDY HATRED...

As I thumb through
past collections
of poetry and prose
and see
the clean cut
path they chose—

they,
the giants with the
timeless
touch,
as much resplendent today
as ever—
the potential of their
brain
Chaucer
never
really
twice the same;
Milton
carved
in
marble;
the inextinguishable Marvell;
Blake
of the
holy

curses;
symphonies
of verses
from the pen of Keats;
Wordsworth in the open;
Browning in the streets;
in Tennyson
the past made
present—
in brocaded Yeats
the future
turned
in past;
scorched up Whitman
singing those
of no

repast
ever angry Lawson
defending his oppressed;
Frost;
searching
for the absolute
where others
never really
bothered;
innocent souled
Cummings

who fathered
hundreds of new genres
yet unclosed
and at last
Dylan the Gregarious,
composing oratorios
on the wings
of
the
English
tongue—

these are
poets
to be
sung!

For I see them
and I wonder,
I wonder
at what
WE
give,

the codes
WE
live
by
and create—
at those
who
profess

to appreciate
the so called gold-plating
in ART!

At the
Supermart
they're shopping
for
insipid

inspiration
to
reflect
in their Board Room spirit

the nature
of a nation!
For let's take us!
What are we in essence—
Great declaimers
of an empty
presence!

Infecting
all
we touch and tamper!
Waxing horror!
Phoney anger!

In ecstatic spasms
we strangulate
our youth,
from our minds we
baffle



sickness
in the name of
eternal
truth!
Full of
envy!
Full
of
blame
our poets
climb the totem pole
of fame
in the far corners
of
the
earth,
then they come home
demanding
THEIR
kind of
rebirth!

Our poets
study
hatred
in the pubs of
London's Court—
there it is
they
court
their clichés,
jamming
in niches
the 'ites'
and
the
'isms'—

focusing prisms
on the nothings
of life—
twisting their knives
in the backs of
each other—
Our poets
drowning in intellectual
stutter
and
bull—

Drinking themselves full of cynicism
and self hatred
All the phonies,
All the junkies,
All the exhibitionistic creeps
with sterile
hearts
and
vaguer brains
come and make claims
on the country's
cultural remains!



Worhoni saitharunka, 11 May, 1967 — Sydney

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LONDON.
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the TRIUMPH and the DANGER

The modern world is full of triumph and of danger. But most of all it is full of a sense of spiritual confusion. The triumph of our time is in man's conquest of his universe, from the atom to the stars.

The danger of our time is that we have little control over the forces we have unleashed; or to express it in a practical form, we have not yet learned individual and collective self-control.

The source of man's triumph and the power present to answer his problem is, to give it the conventionally accepted name, God.

But some modern theologians tell us that "God is dead!"

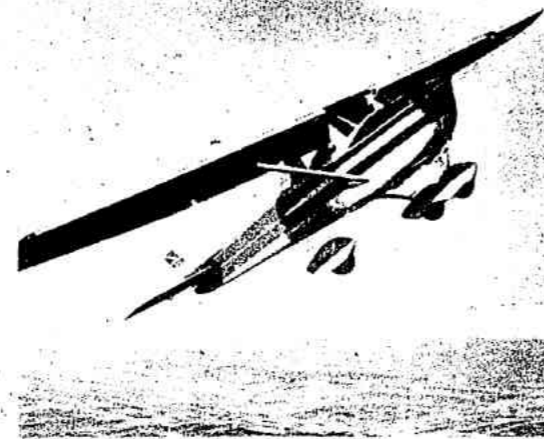
Christian Scientists accept the identification in The Bible of God as Love and Truth and Life and Spirit, and its implication that He is Soul and Mind and Principle. These terms represent universal truths which cannot be denied. It would be impossible, for example, to assert that there is no such thing as Life, or Truth, or Principle.

These fundamentals are not "dead".

From the confusion around us must emerge the order which is inherent in God's law for man and the universe.

Interested students and faculty are welcomed at meetings held by Christian Scientists as follows: U.N.S.W. — 5.15 Mondays, Meeting Rm. 1, Blockhouse.

Sydney University — Tuesdays, 1.10, Carslaw Tutorial Rm. 4. Aust. National University — 1st & 3rd Thurs., 1.05, Rm. 3, Haydon-Allen Bldg.



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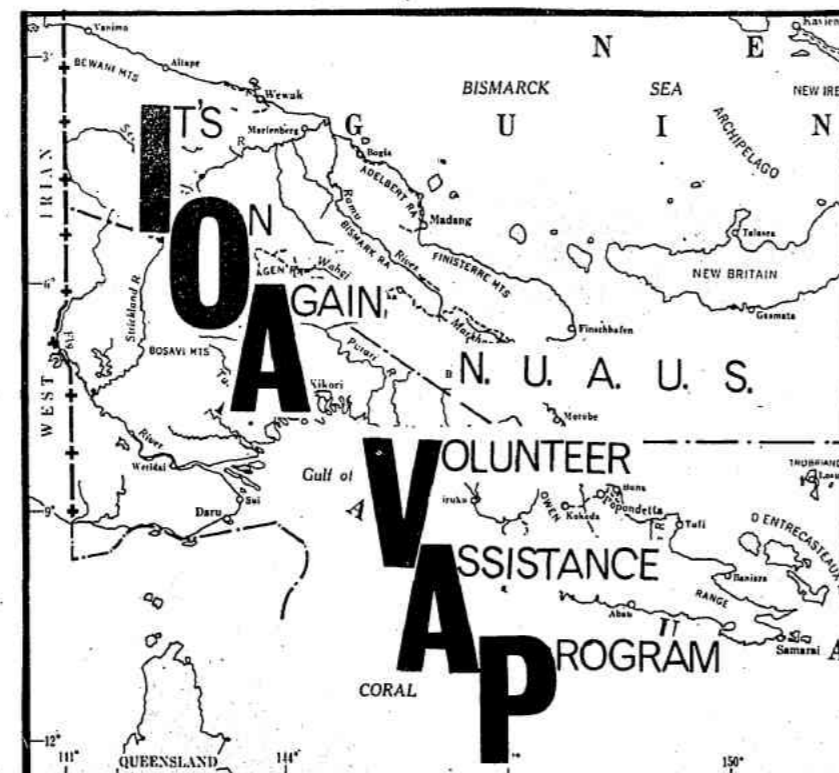
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ARTY Poetry and Jazz, Wallace, Friday, at one.
JAZZSOC A.G.M., 1st Wednesday of 2nd Term, Come.
A.G.M. Thursday, May 11, Ten. Speaker. Inform. 66-3687.
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OVERSEAS Australian Students' Camp, Bandera, May 18, 22 Seminars, Bar-B-Q, Bush Walks, Dances, etc. Contact: Box 52, Wentworth, Box 70, Union.
CONCERT 1/6/67, Sydney Town Hall. Off Caroline Duran.
MAGNIFICAT, 1/1/67, Town Hall. Interservice Choral Choir, 400.
"PSYCHEDELIC Society?" Psych. Society Conference, Minto, June 16-18.
HANDEL, Britten, Bartok, etc., 10/1/67, Science Theatre, N.S.W.
DOM Andrews, Classical Guitar, Thursday, May 11, Great Hall.

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'65 AUSTIN A40, Good tyres, body interior clapped, engine 2.1L. Lindsay, Mt. Vernon Street, Glebe.
AGFA COLOUR Negative Film, GNT-120, \$1.50 each. Phone Wong, 61-2946.
FOR Sale, one elderly Alto. David.
FOR Sale, one blonde Aphrodite. Cytherea.
BALMAIN: Waterfront house, 2-storey brick, 9 rooms, 27 squares. Land approx. 2822sq ft. Access to deep water and slipway. \$24,000. For information telephone 52-4457, evenings.
DESK, strong, two drawers. Judy, 92-2019, after 6 p.m.
CAMERA, Canon Demi Rapid. Almost new. 708-3271.
KNEISL Skis, Elise Star, 190 cms, as new. Condition excellent. Rocket bindings. Sell to reasonable offer. Contact Pam: work, 68-2423; home, 96-2921.

N.S.W. Scooter, 150 c.c. reg. 10 months, good tyres, condition plus helmet, goggles, jacket, \$35. Must sell. Ross Kingham, 81-2188.

NEW National Panasonic 8 Transistor, dual wave, \$40. Ring Robin, 449-3387.
GUITAR, steel strings, with hand case. \$2/10/-, 38-5328.
LINGUAPHONE French, as new, \$46. After hours, 76-8167.
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LIVESTOCK

PUBLIC Showing of S.U.M.S. Morals Officer at Carmina, Burana.
DAVID: Reconciliation possible at Interservice Choral Festival, Cecilia.
MORALS Officer, S.U.M.S. Watch Interservice Choral Festival, May 11.
PSYCHO. SOC. Happenings: "Psychodelic Society" Conference, June 16-18.
DAVID: Mummy fretting, Children.
CYTHEA: Is a sexless soprano. Aphrodite.
BLONDE Aphrodite rose up excited. Why, David?
MEET your fellow-countrymen at the Overseas Australian Students' Camp, May Vacation. Contact O.S.A.S.U., Box 52, Wentworth.
FOLK Singing Evening at Humanist House, 194 Crown St, Darlinghurst, this Fri., 12th, 8 p.m. onwards. Volunteer artists are welcome. And with a little encouragement we may hold this occurrence every Friday. Donation is 20c, and covers refreshments. We also organise Forums, Films, Guest Speakers, Parties and Outings. Info: David Duffy, 55-1220, 8-10 a.m.
TIBB Med. Hall is on! Friday, June 30, Trocadero. Tickets from Med. Society, Blackburn Bldg.
TIDLY WINKERS storm! Fort Denison, Thursday, 11th, 1.30 p.m.
TURN on with Jazzsoc, Friday night, Institute Building.
POETRY and Jazz, Wallace, 1 p.m., Friday: Instant Culture!
GINNY Wilton: No more ads. Promise. Andrew.
MICE to eat, Cheese Cellar, 7 p.m., May 11.
MEN to grog on Cellar, 7 p.m., May 11.
PEN-FRIENDS: Big Stan would like to correspond with University jocks. See Phantom for details.
WANTED, Dinner Suit, reasonable condition, 34" waist, size 5. Ring Tel. 66-1494.
HARBOUR Cruise, Double Day, May 24, \$1.00 Double. Enquiries Vet. School.

LOST & FOUND

FOUND, 50-Mile Walk Trophies. Winners, apply S.R.C.
LOST, one panty girle. Aphrodite.
FOUND, woman's black glasses. Enquire S.R.C. Office.
FOUND, bracelet, Friday, 28th, Great Hall, Ring 55-4791.
LOST, Psychology notes folder in Union Return. Urgent.
LOST, folder containing French I, German I notes. Ring 49-5622.
WRITING pad with lecture notes. Return S.R.C.
FOUND, sunglasses, Victoria Park, 28/4/67. Dave, 610-1889.
LOST, red floral umbrella, 24/4/67. Ring Gillian, 623-3736.
LOST, Glebe area, one attic. Anyone find it? Apply S.R.C.

MISCELLANEOUS

WINE, Cheese Tasting, Cellar, Thursday, May 11, 7 p.m., \$1.00. S.R.C.

PERSONAL

CYTHEA: I will meet you at Carmina Burana. Gilbert.

POSITIONS VACANT

FRIENDS for Phantom. Free beer and pen-friend provided.

PUBLIC ANNOUNCEMENTS

CECILIA will be at the orgy at Carmina Burana.
S.U.M.S. Morals Officer will attend Carmina Burana.
CHESTER, Wine Cellar, Thursday, 7 p.m., May 11. \$1.00. S.R.C.

PUBLIC CONFESSIONS

MEREDITH Burgmann, is no longer dealing in spirits. J.B.

TO LET

ACCOM., flat, male or female, 10 mins. Uni. Modern own stove, sink, etc. \$9.50, 26-6623.
THREE rooms, \$5 each. 73 Fig St, Ultimo.

TYPING

EXCELLENT copy typing for reasonable rates. Can be done in 24 hours. Enquiries please ring 96-7213, evenings.
PROFESSIONAL Typing: Have your essays typed by an expert. 75 Cents per thousand (1000) words, or \$1.00 per hour according to the material submitted. 25 Cents per thousand (1000) words for Carbon Copies. Post material to: Mrs. Davis, 11 Randolph Gde., 62 Oesels St., Woolahra, or ring 35-1448, or call personally—day or night.

WANTED

WANTED, girl to share flat, Own bedroom. Apply 3/67 Fletcher Street, Bondi. Handy transport. Reasonable rent.
HALF-SKELETON, good condition. Ring Robin, 46-2274.
ANYONE change accommodation Ski Lodge from first or second week August vacation to last week. 28-6243.
DINNER Suit, reasonable condition, 34" waist. Tel. 66-7404.
GENUINE reply from S.U.M.S. N.O. Mrs. Sorry. Anonymous. NEW cashewes. She cannot be treated. Ask Oriana.
WANTED, flat for five girls, in Manly area, from May 22-28. Urgent. Contact Respin, 74-2612.
THIEVES who stole painting Adam-Eve, also keg gun at Psychodelic party, Rose Bay. Recovery is imperative. Please return S.R.C. S.U.W.W.S.C. BOARD for five girls, May 22-28, near Manly Dam. Urgent! Ring 35-3547.
WANTED, students for target practice. Apply Campus Coppery.

WANTED TO HIRE

SIZE 11 Rugby boots, May 12 only. Reply E.C.B., Box 58, Union.

WANTED TO BUY

DESK, approx. 2' 6 1/2" x 3' 6". Up to \$20. Prefer North Shore. 46-4568.

PETROL DISCOUNTS

If any of you know John Geroff, you can thank him for getting cheaper petrol for students living near or travelling through Mosman.
 Alan Cameron a Law student masquerading as Welfare Officer, has announced that the TOTAL Service Station in Spit Road, Mosman, has agreed to the following student concessions—
 Petrol—3 cents off per gallon.
 Grease—\$1.25.
 Tyres—Minimum discount of 20%.
 Spare Parts—Discount of 15% (off set bulbs reduced from 50 cents to 35 cents).

PETROL DISCOUNTS

Negotiations are under way with a service station at Kingsford.
 Students wishing to use this service will need to identify themselves as students; this may be done in any of three ways: (a) showing their Authority to Attend Classes, (b) displaying one of the Union's car stickers for petrol discounts, (c) showing a printed card available from the S.R.C. on production of your Authority. The printed card could be kept in your glovebox, and will be available in April, at the SRC Office in the Mungo MacCallum Building.
 These discounts will commence in the first week of April; though we cannot guarantee good faith from the proprietor, the amount of the discount is such that it should be worth trying. If you have any complaints, let Alan know.
 Future extensions of the scheme will be announced in Honi.

LOST & FOUND

FOUND, 50-Mile Walk Trophies. Winners, apply S.R.C.
LOST, one panty girle. Aphrodite.
FOUND, woman's black glasses. Enquire S.R.C. Office.
FOUND, bracelet, Friday, 28th, Great Hall, Ring 55-4791.
LOST, Psychology notes folder in Union Return. Urgent.
LOST, folder containing French I, German I notes. Ring 49-5622.
WRITING pad with lecture notes. Return S.R.C.
FOUND, sunglasses, Victoria Park, 28/4/67. Dave, 610-1889.
LOST, red floral umbrella, 24/4/67. Ring Gillian, 623-3736.
LOST, Glebe area, one attic. Anyone find it? Apply S.R.C.

MISCELLANEOUS

WINE, Cheese Tasting, Cellar, Thursday, May 11, 7 p.m., \$1.00. S.R.C.

PERSONAL

CYTHEA: I will meet you at Carmina Burana. Gilbert.

POSITIONS VACANT

FRIENDS for Phantom. Free beer and pen-friend provided.

PUBLIC ANNOUNCEMENTS

CECILIA will be at the orgy at Carmina Burana.
S.U.M.S. Morals Officer will attend Carmina Burana.
CHESTER, Wine Cellar, Thursday, 7 p.m., May 11. \$1.00. S.R.C.

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WANTED, students for target practice. Apply Campus Coppery.

456 lavatory pans vanish

The Metropolitan Water Board has ordered an investigation into the disappearance of 456 lavatory pans supplied at its work sites in the Blacktown area. The pans were each worth \$2.50.

DAVID JONES' OWN BRAND

Look for the DJ 100 label

When you buy goods bearing the DJ 100 label you can be sure they're expert tested for top-line value and quality. You will find the DJ 100 label on men's wear, basic fashions, household appliances, house linens and children's wear. You will find it at all D.J.'s Stores. Look for it, get to know it, depend on it. It carries David Jones' famous unconditional guarantee . . . "Satisfaction or your money refunded in full."

think theatre!

EYE BALL

NOMADS POWERHOUSE
 18th May Roundhouse Tickets: SRC, SUC

BILLETS

are required during July-August for visiting Japanese and Indian students. (Billets will be for approximately 10 days.) Any persons interested in providing billets may leave their name at the S.R.C. Office, or make further enquiries by ringing Philip Jackson at 53-6819.

SAILING CLUB WINE & CHEESE TASTING

7 p.m., CELLAR, 11th MAY
 Last Thursday of Term
 Tickets \$1.00 — S.R.C. Office

CATHOLICS FOR PEACE

A sub-group of "Catholics for Peace" is studying the question of conscientious objection to Military Service in Australia, and possible courses of action. If you are interested in any way, please contact one of the following for further information:
 Ring (evenings only) or write — Mr. Pat Covanagh, 18 June Street, Seven Hills (622-7787); Mr. Peter Offner, Lidcombe Hospital, Lidcombe (649-7939); Mrs. Barry (665-1006).

When people come around and try to tell you of some other restaurant; listen to them politely . . . But come instead to the **SWISS RESTAURANT** — LA CAPISTRANO — The One with the Famous **FONDUE**
 57 BELMORE ROAD, RANDWICK :: Res. 39-5836

TALKING IS A FEMALE HABIT . . . WOMEN'S UNION NEEDS

FEMALE DEBATERS

IF YOU'RE INTERESTED IN DEBATING, DON'T JUST TALK ABOUT IT. RING ROBIN FITZSIMONS, 46-2274.

TRIALS FOR INTERVARSITY DEBATING TEAM

THURSDAY, 11th MAY, 7 p.m.
Board Room, Manning

INTENDING CANDIDATES IN S.R.C. ELECTIONS IN JULY

are urged to attend the MAY and JUNE COUNCIL MEETINGS, in order that they might meet present members.

At the first meeting of the new Council, elections will take place for a new Executive.

LIBRARY FINES

Books returned before 9 a.m. on the day after the "due date" will no longer incur a penalty.

This is to avoid penalising those who forget to return books on the "due date".

ALAN CAMERON,
Welfare Officer.

PETROL DISCOUNTS

NOW AVAILABLE IN
**MOSMAN AND
KINGSFORD**

ENQUIRE AT S.R.C. OFFICES

GENERAL MEETING

SYDNEY UNIVERSITY STUDENTS' REPRESENTATIVE COUNCIL

NOTICE IS HEREBY GIVEN of a General Meeting of Students to be held on THURSDAY, JUNE 8 at 1 p.m. in General Lecture Theatre I to consider the following constitutional changes approved by the Council at its last meeting.

Such changes would remove the obstacles to giving representation to courses like Pharmacy, Education and Diploma of Education, and in general bring the S.R.C. representation requirements up-to-date.

1. That to S3a(i) be added
"or any course approved by a General Meeting as deserving S.R.C. representation."

If this is passed it would be moved, "that
Pharmacy
Education (Degree Course)
Dip.Ed.
Social Studies
Social Work
Physiotherapy
be so approved."

2. That S3a(ii) be amended to read:
"Electoral group shall mean the men or women students in any one faculty or in the alternative all the students in any one faculty."

"Provides that part-time students in any one faculty may have separate representation from other students in that faculty when they are of the same numbers as faculties require to obtain representatives."

by (i) new S3(c):
"not more than 125 students" be changed to "not more than 250 students."

4. That present Sections 3(c), (d) be deleted and replaced by new S3(c):

"In a faculty containing more than 250 and not more than 750 students there shall be one representative, irrespective of the numbers of either male or female students."

(ii) new S3(d):
"In a faculty containing more than 750 students there shall be at least two representatives, and where there are 250 of both men and women students in that faculty one representative shall be a man and the other a woman."

5. That S3(e) be amended to read:
"Any electoral group exceeding 750 students shall be entitled to two representatives and an additional representative shall be granted for each additional 750 students."

DENIS HARLEY,
Hon. Secretary/Treasurer.

SYDNEY UNDERGROUND FILMS
PLAYHOUSE, MAY 23 & 24 8.00 p.m.
Films include: BLUNDERBALL, BLUTO, THE
TRIBULATIONS OF MR. DUPONT NOMORE,
LOVE TO YOU, etc.
Screening arranged by UBU FILMS
Bookings: D.J.'s, Bouchiers, from May 13

MAY LECTURE SERIES

★
MONDAY — May 15, 8 p.m.:
Alienation of the Individual in Capitalist
Society
Lecturer: Mr. BILL GOLLAN

MONDAY — May 22, 8 p.m.:
Is Marxism Out of Date?
Lecturer: Mr. DARRELL DAWSON

MONDAY — May 29, 8 p.m.
Trades Unions and Technological Change
Lecturer: Mr. TOM WRIGHT

★
These lectures are organised by the Communist
Party of Australia and will be held at the
Jim Healy Memorial Hall, 168 Day St., Sydney.
They are open to the public.

QUESTIONS INVITED
Admission 20c

SYDNEY UNIVERSITY UNION FISHER LIBRARY VENDING MACHINE ROOM

OPEN LIBRARY HOURS — SEVEN DAYS
A WEEK

- Cigarettes
- Hot and Cold Drinks
- Ice Cream
- Flavoured Milk
- Potato Chips

S.R.C. ELECTIONS

There will be elections for the following
positions at the next meeting of Sydney
University Students' Representative Council:

1. DEPUTY CHAIRMAN
2. EDITOR, 'HONI SOIT' for 2nd and
3rd Term
3. DELEGATE(S) to Overseas Students
Conference

NOMINATIONS WILL BE RECEIVED up to
the time of the elections, which will be held
at the meeting on TUESDAY, MAY 16, 1967,
commencing 6.30 p.m., in Gosper Rooms,
Mungo MacCallum Building, Sydney University.

R. E. CORBEN,
Secretary.

THE RADIO COMMITTEE

will be meeting
EVERY THURSDAY
at 5 p.m. in Gosper Room II

Anyone willing to be useful will be
very welcome

WE WANT ORGANISERS, IDEAS AND
ANYONE WITH ANY OTHER TALENTS
If you're interested — come along!

ERICA GOODSIR,
Activities Officer

UNION THEATRE

THURSDAY, FRIDAY, SATURDAY
8.15 p.m.

"THE CARETAKER"

by Pinter

Presented by Graduate Theatre

TICKETS: Union Theatre
CONCESSIONS

UNIVERSITY OF SYDNEY

SABIN ORAL VACCINE

AGAINST POLIOMYELITIS SHOULD BE
AVAILABLE IN THE SECOND WEEK OF
TERM FOR ALL STUDENTS.

Watch for further announcements.

ALAN CAMERON

LOW COST FLYING

Student and licenced pilots may fly a modern
4-seater Piper Cherokee aeroplane at greatly
reduced costs by joining Alkira Aero Group
Ltd., a non-profit flying club. The member-
ship fee is \$72 per year and each member
becomes part-owner of the Group aircraft. No
previous flying experience is necessary. The
hourly flying rates are \$5.60 solo, \$8.20 dual.

For further particulars and brochure please telephone
ROBERT MACREADY, 84-1553 after hours, 259-2470
office hours.



(Learn Some Anatomy)

GIRLS — have your very
own, interstate, clinical,
exotic and erotic med. student
for a whole week.

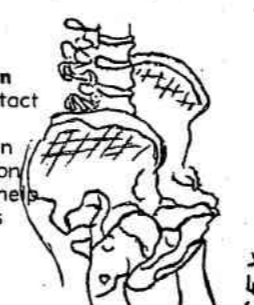
MOTHERS — your chance
to line up a doctor
husband for your
daughter NOW.

MEN — your "free
pass" to a week's
unlimited boozing
(and nurses).

Be DARING
Be IN IT

**BILLETTS
URGENTLY
WANTED**

for A.M.S.A. Convention
May 20-27. Please contact
Mrs. Nicholas, Medical
Society office, Blackburn
Building, phone extension
2482, if you want to help
save Sydney University's
tarnished reputation.
(Biggest university,
biggest medical faculty
in the country,
but can't raise a few dozen
lousy billets.)



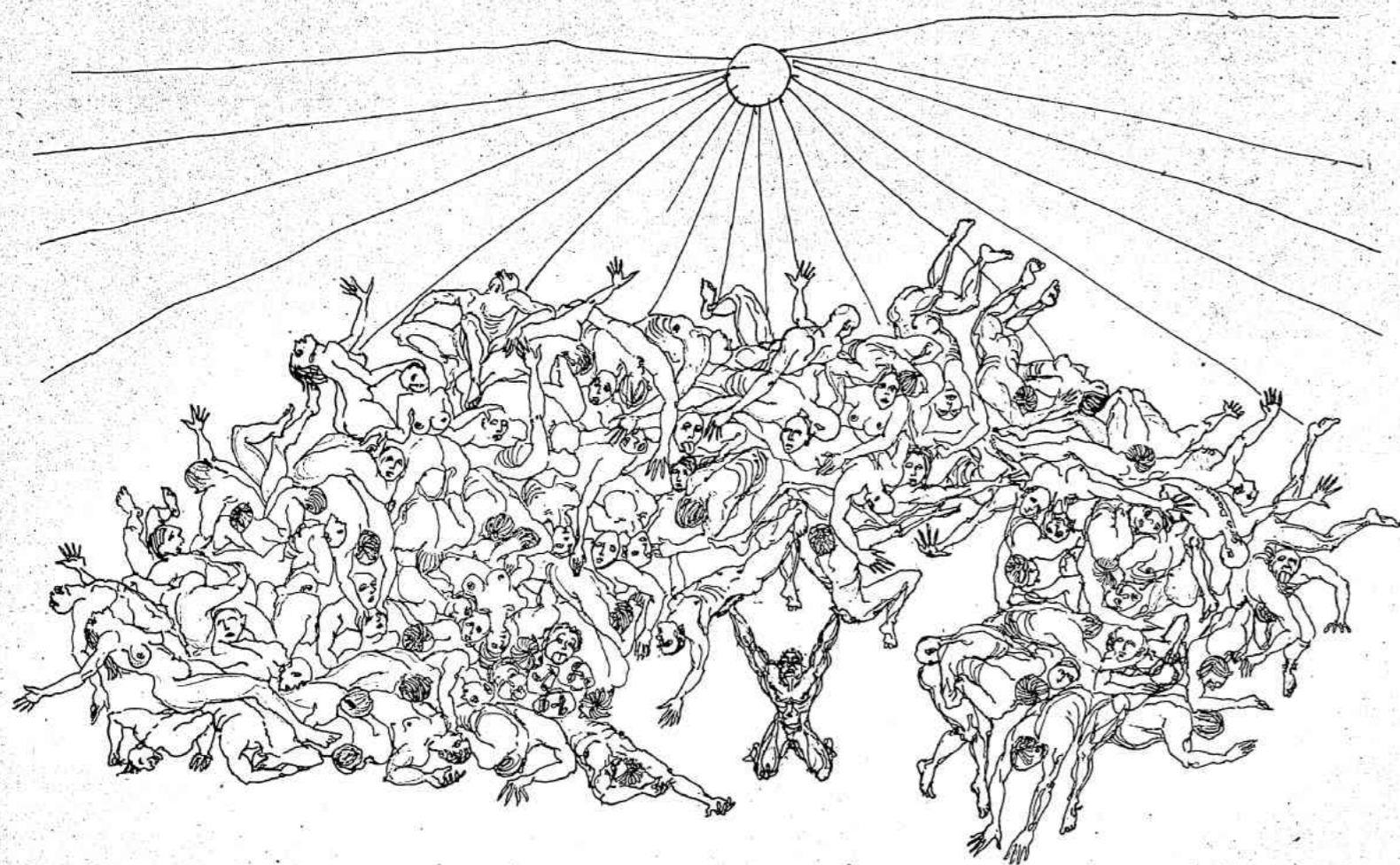
PELVIS

GIRLS!

DISCOUNT on SPORTSWEAR

★
Latest fashion Skirts, Blouses, Slack Suits
and all kinds of Knitwear

★ Contact S.R.C. ★



EDUCATION AUSTRALIA STYLE

See the heap of men.
 And women.
 They are all trying to get educated.
 Or rather just after a degree.
 See the man at the bottom.
 He just wants to be left alone.
 Is he anti-social?
 What is anti-social?
 What is 'educated'?

A newspaper like The Australian runs for several days a series of feature articles on the **CAMPUS CRISIS** and most probably believes to have done its share in improving the university's lot. Also, a newspaper like The Australian reports on the recent suspension of Mr. Max Humphreys in two-hundred-and-fifty words, and no more.

EDUCATION is un-learning the social brainwashing that forces newspapers to report the wrong crisis. In **BROKEN HILL** there stands a finished building, part of the Broken Hill University College. This building is empty and unused. Why? Because the Country Party, whose chief interests lie in the area, is busy pouring money into Riverina, an uncertain seat. Broken Hill is staunchly Labor — no hope of catching votes there. So there's no money to use the building.

EDUCATION is learning to rise above one's petty world of interests and giving a hand to those who need it. Every morning thousands upon thousands of students set out from their homes for a march upon the university. They catch buses, they catch trains, some come by car. In fact, they commute. In fact, our commuting students have nine-to-five jobs at the university.

EDUCATION is trying to say **NO** to such a situation and doing something about it.
NOW LOOK AT THE HEAP OF MEN ANEW.

At the present, that heap of people stands for education. Cramming students, cramming facts, cramming buildings. In Australia, education stands for cramming.

The Education Department catches hold of its Teacher Trainees and jams them into colleges the way one charges up a battery. Then no sooner are these trainees so to speak 'charged', they get shoved in the school circuit and willy-nilly have to unload every bit they learnt.

ANTI-SOCIAL is refusing to be functional and wanting to make use of your knowledge your own way.

This is **EDUCATION** Australia-style.

Artwork by Sorin Dascalu
 Text by R. Trebar